Satan's Inviſible World Diſcovered:

OR, A

CHOICE COLLECTION

OF

MODERN RELATIONS,

Proving evidently, againſt the Atheiſts of this preſent age, that there are Devils, Spirits, Witches, and Apparitions, from authentic Records, and Atteſtations of Witneſſes of undoubted veracity.

TO WHICH IS ADDED,

THAT MARVELLOUS HISTORY

OF

Major WEIR and his SISTER, the WITCHES of Bargarran, Pittenweem, Calder, &c.

By Mr GEORGE SINCLAIR,
Late Profeſſor of Philoſophy in the College of GLASGOW.

No man ſhould be vain that he can injure the merit of a Book, for the meaneſt rogue may burn a City, or kill a Hero, whereas he never could build the one, or equal the other. Sir G. M'K.

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CONTENTS.

Page

Relation I. Touching the troubles Sir George Maxwell of Pollock met with from the devil and his haggs 1

Relation II. Being a wonderful diſcovery of murder by an apparition 12

Relation III. The witchcraft of Agnes Simpſon 14

Relation IV. A proclamation over the market-croſs of Edinburgh, at 12 o'clock at night 18

Relation V. A miraculous cure of a Dutch woman 19

Relation VI. Strange pranks played by the devil at Woodſtock, in England 21

Relation VII. An apparition appears to king James IV. and his courtiers, in Linlithgow kirk 26

Relation VIII. A major returns from death, to inform a captain whether there was a God or not 27

Relation IX. A remarkable ſtory of diſcovered witchcraft, and the devil's wiles at Lauder 30

Relation X. A true narrative of the drummer of Tedworth 36

Relation XI. A very ſurprizing ſtory of the devil of Glenluce 49

Relation XII. Old mother Jackſon's witchcraft 62

Relation XIII. King Duff, the 78 king of Scotland bewitched 66

Relation XIV. The apparition of Edward Avon, to his ſon-in-law Thomas Goddard 67

Relation XV. Remarkable paſſages of God's providence to a godly miniſter, anent Beſſie Graham 72

Relation XVI. Anent the apparition of Sir George Villiers 79

Relation XVII. Anent Hattaraick, an old warlock 81

Relation XVIII. The apparition of the ghoſt of Mrs Bretton 84

Relation XIX. An apothecary's ſervant returns to his ſhop after he had been dead. 87

Relation XX. A wonderful ſtory of one Robert Churchman poſſeſſed by a ſpirit 89

Relation XXI. Touching Iſobel Heriot 95

Page
Relation XXII. Anent a magician at Antwerp 102
Relation XXIII. Concerning a Dr of divinity that roſe out of the bier, and ſpoke to all that were preſent 103
Relation XXIV. Concerning ſome drunkards deſtroyed by the devil 104
Relation XXV. Anent William Barton a warlock 105
Relation XXVI. A wonderful accident which happened at Lions, in France 108
Relation XXVII. A marvellous prank played by the devil at Hamelen, in Germany 109
Relation XXVIII. A ſtrange witchcraft diſcovered in Mora, in Swedland 110
Relation XXIX. An apparition ſeen at Gladſmuir, &c. 123
Relation XXX. Anent one Spalding in Dalkeith 125
Relation XXXI. Of the devil of Maſcon, in France 127
Relation XXXII. Concerning Margaret Wilſon 131
Relation XXXIII. An information about Janet Douglas 133
Relation XXXIV. Of Helen Elliot, burned at Culroſs 136
Relation XXXV. Prayers and charms uſed in the Highlands 140
Relation XXXVI. About Liſſie Muidy at Haddington 145
Relation XXXVII. Concerning Major Weir and his Siſter 146
Relation XXXVIII. An apparition ſeen in a dwelling-houſe, in Mary King's Cloſe, in Edinburgh 157
Relation XXXIX. Apparition of a deceaſed wife to her huſband, in Edinburgh 163
Relation XL. Concerning the witches of Pittenweem 169
Relation XLI. Anent the bewitching of a child in Ireland 171
Relation XLII. Concerning the witch of Calder 172

Satan's Inviſible World diſcovered:

OR, A

Choice COLLECTION of Relations anent Devils, Spirits, Witches, and Apparitions.

RELATION I.

Touching the troubles which Sir George Maxwell of Pollock met with from the Devil and his Haggs.

SIR, POLLOCK, 24*th June* 1684.

I SEND you herewith the true account, my father cauſed me write from his own mouth, which is the ſureſt relation I can give, either of his own trouble, or what concerns Janet Douglas, the firſt diſcoverer of theſe pictures. There fell out ſome leſs material circumſtances in the family, during her abode there, whereby it fully appeared, That ſhe knew what was done in diſtant places, and underſtood languages: For inſtance, when a chapter in the Greek New Teſtament was read, ſhe made us underſtand by ſigns what the purpoſes were, (for at that time ſhe was dumb, whether really or counterfeitly, it is hard to determine) and did exactly give an account to myſelf, what we did at two miles diſtance from the place where ſhe was, without any information given to her which I knew of,

I reſt your affectionate friend,

JOHN MAXWELL.

UPON the 14th of October 1676, my father was ſurprized, at Glaſgow, in the night-time, with a hot and fiery diſtemper; and coming home the next day, he was fixed to his bed. The phyſician, fearing a pleuriſy, and a fever, opened a vein, and the application of medicaments being made, the fiery heat was abated; he remaining for ſeven weeks together under a great pain, chiefly in his right ſide, though not fixed to his bed. There had come to Pollock-town a young dumb girl, but from whence was not known, who had remained there for four weeks before, but ſeldom frequenting Sir George Maxwell's houſe, till at length ſhe came to ſome more familiarity, and converſe with his two daughters. And, having obſerved Sir George ſick and weak in his body, ſhe ſignified unto them, That there was a woman, whoſe ſon had broke his fruit-yard, that did prick him in the ſides.

And ſeeing this woman one day in the hall of Pollock amongſt a great many other company, ſhe aſſured his daughters, that this was the woman; and the day following, ſhe told the gentleman, That this woman (whoſe name was Janet Mathie, relict of John Stewart, undermiller in Shaw mill) had formed a wax picture with pins in the ſide, which was to be found in her houſe, in a hole behind the fire, offering to bring it unto them providing ſhe were accompanied with men to protect her from violence. At firſt they hardly underſtood her, till ſhe went to one of the gentlewomen's cloſets, and bringing thence a little bee-wax, ſhe plyed it before the fire, ſhewing the dimenſions and quantity of the picture. The gentlewomen regarded not the information, becauſe they thought it fabulous; yet his two ſervants Laurence Pollock, and Andrew Martin, knowing how much the girl loved their maſter, and knowing that his life was in

hazard, if this picture were not found, resolved at all adventures to try whether the information were true or false; and therefore going along with her to the said Janet Mathie's house, one of them planted himself on the one side of the fire, and the other on the other side, while in the mean time, the little girl coming quickly by Laurence Pollock, putteth her hand in the hole behind the fire, and then slips into Andrew Martin beneath his cloak, the waxen effigy, which had two pins in it, one in each side, but that in the right side, so long as to pierce thorow to the other? that in the left was not so long, nor so deeply thrust in. This picture being brought to Pollock, Sir George's son, without acquainting his father, apprehended Janet Mathie, procuring the next day the Lord Ross's order, for conveying her to prison. She being interrogate touching the picture, after several subterfuges, alledged, 'It was 'the deed of the dumb girl.'

It was also enquired, whether Sir George or his Lady had given her at any time provocation to this malice? But it was well known, they had been courteous to her: and, upon her complaints, had rebuked some for spreading bad reports upon her name, as not appearing sufficiently well founded to a conviction. Only upon the 14th of October, above specified, before Sir George went to Glasgow, he had called before him a servant in Pollock town, that had broken his orchard in harvest last, who confessed the fact, and that Hugh Stewart, a son of Janet Mathie's was his complice. But a by-stander declared, That he was not now in Pollock land, but in the Darnly. To whom Sir George replied, I hope my fingers may reach him in Darnly. This was all which could be thought a provocation to Mathie. No harm being done in the

mean time to her ſon, whom Sir George, to this hour doth not ſo much as know by the face, but hath ſufferd him all the time of his ſickneſs to live in his mother's houſe, even ſince her impriſonment. In the mean time Mathie remaining obſtinate, was ſearched for inſenſible marks, before the ſheriff-depute of Renfrew, and many famous witneſſes at Paiſley and very many found upon her.

After the finding of the picture of wax foreſaid, there was ſome abatement of Sir George's ſickneſs, but not to any obſervable degree, ſo low was he brought. But upon the fourth of January following, his ſickneſs recurred with that violence, that for four or five days, his friends and relations had no great confidence of his life. But they were more amazed on the 7th of January, being the ſabbath-day, when they had an expreſs from the dumb girl, who was at Pollock-town, but could not get over the water to the houſe, the river being ſo ſwelled at that time, ſignifying, That John Stewart, Mathie's eldeſt ſon, had four days ſince formed an effigy of clay, for taking away Sir George's life. And when ſhe was called for, ſhe declared, It was in his houſe, beneath the bolſter, among the bed-ſtraw.

The next day following, James Dunlop of Houſhill, and Ludowick Stewart of Achinhood, with ſome of Sir George's ſervants went to Stewart's houſe, taking the little girl with them, reſolving to make a very exact trial, that it might not be ſaid that the dumb girl had brought any thing hither. Wherefore they cauſed John Stewart, himſelf to light a candle and hold it, while Ludowick Stewart, and another did, in his ſight, lift the clay effigy from among the bed ſtraw, beneath the bolſter (the little girl all the while ſtanding at a diſtance from the place) but the picture having been made, only three or

four days before, and not ſufficently hard, did break into two pices. In it were three pins, one in each ſide, and one in the breaſt, Stewart had nothing to ſay for himſelf, but that he knew not, who had put that thing there. He was inſtantly apprehended, and ſo was a little ſiſter of his, lately entered into the fourteenth year of her age, named Annabil Stewart, who was ſaid to have whiſpered before, ſomewhat of the waxen effigy. This poor creature proved thereafter, thro' God's favour, a key to the detection of making both the pictures.

At firſt ſhe was very obſtinate, but the next day ſhe confeſſed, 'That being preſent in her brother's houſe 'the 4th of January, while the clay picture was 'formed, the Black gentleman being preſent, (which 'was the name ſhe gave the devil) together with 'Beſſie Weir, Marjory Craig, Margaret Jackſon, 'and her brother John,' But when confronted with her brother, ſhe did not with confidence adhere to her confeſſion. Upon the finding of this picture Sir George did very obſervably recover in his health, and all the pain, which was in his ſide did, by degrees, wear away.

John Stewart remained, notwithſtanding his ſiſter's confeſſion, above meaſure obſtinate, until he was ſearched the next day for inſenſible marks, whereof he had great plenty. At the finding whereof, he was ſo confounded, that immediately he confeſt his paction with the devil, and almoſt all the other heads expreſt in his judicial confeſſion after-written; and declared, 'That his complices who form-'ed the effigy with him were the ſame his ſiſter had 'named.' She alſo came to a free and full confeſſion of her paction with the devil, and her acceſſion to the forming both of the waxen pictures in her mother's houſe, and of the clay one in her brother's houſe.

Upon information of the premiſes, the Earl of Dundonald and the Lord Roſs, granted a warrant for apprehending Beſſie Weir, Margaret Jackſon, and Marjory Craig, who had been fellow ſiſters in the foreſaid ſorcery.

Margaret Jackſon, a woman aged about fourſcore of years, after a day or two, confeſſed paction with the devil, and her acceſſion to the making of both the pictures, and condeſcended upon the complices above named. Many inſenſible marks were found in her body.

Upon the 17th of January laſt, a third portrait of clay was found under Janet Mathie's bolſter in the priſon-houſe of Paiſley, which the dumb girl had given information of. But it ſeemed to be the picture of ſome woman, and probably of ſome of the family of Pollock. For Annabil Stewart did freely declare, 'That their malice was againſt the whole 'family of Pollock.' For turning to young Pollock and his Lady, ſhe ſaid, 'And againſt you Alſo.' This portrait was found before four famous witneſſes.

The Lords of his Majeſty's privy council, being informed of theſe pictures and effigies, the depoſitions of three confeſſing Witches being ſent, did grant a commiſſion for their trial, and alſo for the trial of the other three that were obſtinate. And in regard of the ſingularity of the caſe, they ordered the proceſs to be very ſolemn, commiſſioning for the trial ſome judicious gentlemen in the country, viz. Sir Patrick Gauſton of Gauſton, James Briſbond of Biſhoptoun, Sir John Shaw younger of Greenock, and John Anderſon younger of Dovehill. To whom they added Mr John Preſton advocate (a gentleman well ſeen in criminals, and who exerciſed the office of juſticedepute for ſeveral years) a *ſine quo non*, in the commiſſion. And that the whole pro-

ceſs might be the more exact, they appointed George Lord Roſs aſſeſſor, with power to vote, and decide. And further ordered Mr Robert Martin, clerk to the juſtice court, to be clerk to the proceſs, which was to be recorded in the public books of adjournal.

The commiſſioners of juſticiary held their firſt court at Paiſley, the 27th of January; before whom Annabil Stewart deponed, 'That in harveſt laſt, the 'devil in the ſhape of a Black Man, had come to her 'mother's houſe, and requiring the deponent to give 'herſelf up to him, and that the devil promiſed, ſhe 'ſhould not want any thing that was good. That 'being enticed by her mother Janet Mathie, and 'Beſſie Weir, who was officer to their ſeveral meet-'ings, ſhe did put her one hand to the crown of 'her head, and the other to the ſole of her foot, and 'did give up her ſoul and body (wholeſale here, is 'bad ſale) to the devil. That her mother promiſ-'ed her a new coat for the doing of it. That the 'new name the devil gave her was Annipy. That 'he took her by the hand, and nipped her arm, 'which continued to be ſore for the ſpace of half an 'hour. That the devil in the ſhape of a black man 'lay with her in the bed, under the the clothes. 'That ſhe found him cold. That thereafter he 'placed her neareſt to himſelf. That ſhe was pre-'ſent in her mother's houſe where the picture of 'wax was made, and that it was made to repreſent 'Sir George Maxwell of Pollock, that the black 'man, Janet Mathie, her mother, whoſe name was 'from the devil Lands-Lady, Beſſie Weir, whoſe 'name was Sou[illegible]a, Marjory Craig, whoſe name was 'Rigeru, Margaret Jackſon, whoſe name was Lo-'cas, were all preſent at the forming and making 'of the [illegible], that they bound it on a ſpit, and 'and [illegible] about before the fire, and that it was 'turned by Beſſie Weir, ſaying as ſhe turned it,

'Sir George Maxwell, Sir George Maxwell, which 'was expreſt by all of them. That this picture was 'made in October laſt.

'That upon the third day of January following, 'Beſſie Weir came to her mother's houſe, and advertiſed her to come to her brother John Stewart's 'houſe, the following night at Twelve o'Clock. And 'that accordingly ſhe came to the place, where ſhe 'found Beſſie Weir, Marjory Craig, Margaret Jackſon, her brother John Stewart, and a man with 'black clothes, a blue band, and white hand-cuffs, 'with hoggers on his feet, and that his feet were 'cloven. That ſhe ſat down at the fire-ſide with 'them, where they made the picture of clay, and 'placed pins in the breaſt, and in the ſides. That 'they did place pins into the picture of wax, one 'in every ſide, that the Black Man did put the pins 'into the picture of wax, but is not ſure who did 'thruſt them into the picture of clay. That the 'pictures produced, are the pictures ſhe ſaw made. 'That the Black Man's name was Ejoal?'

This declaration was made before famous witneſſes, ſubſcribed by the two notars public for her. Robert Park younger, Patrick Carſwel in Paiſley, and ſubſcribed by the commiſſioners.

John Stewart did judicially depone before the juſtices, 'That upon the third day of January in- 'ſtant, Beſſie Weir in Pollock-town, came to him 'late at night. He being without doors at his own 'houſe, that ſhe did intimate unto him, that there 'was a meeting to be at his houſe the next night, 'and that the devil in the ſhape of a Black Man, 'Margaret Jackſon, Marjory Craig, and the ſaid 'Beſſie Weir, were to be preſent, and that Beſſie 'Weir required him to be preſent which he pro- 'miſed to do. That the next night, after he had 'gone to bed, the Black Man came in, and called

'him quietly by his name, upon which he aroſe
'from his bed and put on his clothes.

'That Margaret Jackſon, Beſſie Weir, and Mar-
'jory Craig, did enter in at the window, in the
'gavel of his houſe. And that the firſt thing
'that the Black Man required was, that he ſhould
'renounce his baptiſm, and deliver up himſelf whol-
'ly unto him, putting one of his hands on the
'crown of his head, and the other to the ſole of his
'foot. And that he was tempted hereunto by the
'devil, promiſing he ſhould not want any pleaſure,
'and that he ſhould get his heart-ſythe on all that
'ſhould do him wrong. That the new name given
'to him by the devil was Jonas. That thereafter
'the devil required every one of their conſents, for
'the making an effigy of clay, for taking away the
'life of Sir George Maxwell of Pollock, to revenge
'the taking of his mother Janet Mathie; that eve-
'ry one of the perſons above named, did give their
'conſent to the making of the ſaid effigy; and that
'they wrought the clay, and that the Black Man
'did make the figure of the head and face, and the
'two arms to the ſaid effigy, that the devil ſet three
'pins in the ſame, one in each ſide, and one in the
'breaſt; and that the ſaid John did hold the can-
'dle all the while the picture was a-making, that
'that he obſerved one of the Black Man's feet to
'be cloven, and that the Black Man's apparel was
'black, and that he had a blue band about his neck,
'and white hand-cuffs, and that he had hoggers
'upon his legs without ſhoes, and that the Black
'Man's voice was hollow and ghoſtly. That after
'they had begun to form the picture, his ſiſter An-
'nabil (a child of thirteen or fourteen years of age)
'came knocking to the door and ſhe being let in by
'him, ſtayed with them a conſiderable time, but
'that ſhe went away before the reſt, he having o-

'pened the door unto her, that the reſt went out 'at the window, thorow which they entered, that 'the picture was placed by Beſſie Weir, in his bed-'ſtraw.' Further confeſſed, "That ſhe had envy and malice againſt the ſaid Sir George, her quarrel being, as he conceived, that Sir George had not entered her huſband to his harveſt ſervice, that the effigy was made upon the fourth of January laſt, and the devil's name amongſt them was Ejoal, that the new name given to himſelf was Jonas, and Beſſie Weir's name, who was officer, was Sopha, that Margaret Jackſon's name from the devil was Locas, and that his ſiſter's name was Annipy, but doth not remember what Marjory Craig's name was." This confeſſion had the ſame ſolemnities, which the former had.

Margaret Jackſon, did the ſame day judicially confeſs, "That ſhe was preſent at the making of the firſt effigy, which was made in Janet Mathie's houſe in October laſt, and that the devil in the ſhape of a Black Man, Janet Mathie, Beſſie Weir, Marjory Craig, and Annabil Stewart were preſent at the making of the ſaid effigy, which was made to repreſent Sir George Maxwell of Pollock, for taking away his life. That forty years ſince, or thereby, ſhe was in Pollock Shaw's croft, with ſome few ſticks on her back; that the Black Man came to her, and that ſhe did give up herſelf to him from the top of her head, to the ſole of her foot, having firſt renounced her baptiſm, and the new name ſhe had from the devil was Locas. That about the third or fourth of January laſt, or thereby, in the night time when ſhe had wakened, ſhe found a man in the bed, whom ſhe ſuppoſed, had been her huſband, who had died twenty years before, or thereby, and that the man did immediately diſappear, and that this man was the devil, and that this was the firſt time ſhe knew

him. That upon Thurſday the fourth of January laſt, ſhe was preſent in the houſe of John Stewart at night, when and where the effigy of clay was made, and that ſhe ſaw the Black Man's clothes were black, and that he had white hand-cuffs, and that Beſſie Weir in Pollock-town, and Annabil Stewart in Shaws, and Margery Craig, were preſent the foreſaid time and place, at the making of the foreſaid effigy of clay, that ſhe gave her conſent to the making of the ſame, that the devil, who had appeared in the ſhape of a black man, his name was Ejoal." This confeſſion had the ſame ſolemnities, which the two former had.

Upon the fifteenth of February 1677, the juſtices being conveened again in court at Paiſley, John Stewart, and Annabil Stewart; with Margaret Jackſon, did adhere to their former judicial confeſſion: but Janet Mathie Beſſie Weir and Marjory Craig did obſtinately deny. One remarkable paſſage there was concerning Janet Mathie, The juſtice upon the 27th of January commanded the jailor to fix her feet in the ſtocks, that ſhe might not do violence to her own life. The man declared, 'That the next morning he had found her bolſter, which the night before was laid at leaſt ſix yards diſtant from the ſtocks, now placed beneath her; the ſtocks being ſo heavy, that two of the ſtrongeſt men in the country could hardly have carried them ſix yards; he wondering, did aſk her, How ſhe had win to the bolſter? ſhe anſwered, 'That ſhe had creept alongſt the floor of the room, drawing the ſtocks to the ſame place.' And before the court, ſhe ſaid, 'She had gotten one foot free out of the hole, and with the other had drawn the ſtocks, a thing altogether impoſſible, the ſtocks being ſo weighty, nor ſhe able to take her foot out of the hole.

The juſtices having examined all witneſſes in

matters of fact, touching the effigies, Sir George's ſickneſs, and the recovery of his health, upon the finding of the ſame, conſidering alſo the bad fame of thoſe who were obſtinate, and having confronted them with the confeſſing Witches, who in their faces avowed their acceſſion, in manner expreſt in the confeſſion above written. Conſidering laſtly, all other circumſtances of their caſe, committed them to the trial of a judicious inqueſt, who being found guilty, were condemned to the fire to be burnt, and their effigies with them. Only Annabil, in regard of her nonage, and the evidences ſhe ſeemed to give of her penitency, was reprieved by order of council, but to remain in priſon. In the mean time, both ſhe and her brother John did ſeriouſly exhort their mother to confeſſion; and with tears, did Annabil put her in mind of the many meetings ſhe had with the devil in her own houſe, and that a ſummer's day would not be ſufficient to relate what paſſages ſhe had ſeen between the devil and her; but nothing could prevail with her obdured and hardened heart.

It is to be noted, the dumb girl, whoſe name was Janet Douglas, doth now ſpeak, not very diſtinctly, yet ſo as ſhe may be underſtood; and is a perſon that moſt wonderfully diſcovers things paſt, and doth alſo underſtand the Latin tongue, which ſhe never learned

RELATION II.

Being a Wonderful diſcovery of Murder by an Apparition.

ABOUT the year of our Lord 1632, near unto Cheſter, in the ſtreet, there lived one Walker, a yeoman of good eſtate, and a widower, who had a young woman called Anna Walker, to his

kinſwoman, that kept his houſe, who was by the neighbours ſuſpected to be with child, and was, towards the dark of the evening, one night ſent away with Mark Sharp, who was a coalier, or one that digged coals under ground, and who had been born in Blackburn-hundred in Lancaſhire, and ſo ſhe was not heard of, for a long time, and no noiſe or little was made about her. In the winter time, one James Graham, being a miller, and living two miles from the place where Walker lived, was one night alone very late in the mill grinding corn, and about twelve or one o'clock at night he came down the ſtairs, from having been putting corn in the hopper, the mill-doors being ſhut, there ſtood a woman upon the midſt of the floor, with her hair about her head hanging down and all bloody, with five large wounds on her head. He being much affrighted and amazed, began to bleſs himſelf, and at laſt aſked her, who ſhe was, and what ſhe wanted? To whom ſhe anſwered, "I am the ſpirit of ſuch a woman, who lived with Walker, and being got with child by him, he promiſed to ſend me to a private place, where I ſhould be well look'd to, until I was brought to bed, and well recovered, and then I ſhould come home again, and keep his houſe. And accordingly," ſaid the apparition, "I was one night late, ſent away with one Mark Sharp, who upon a muir (naming a place which the miller knew) ſlew me with a pick, ſuch as men dig coals withal, and gave me theſe five wounds, and after threw my body into a coal pit hard by, and hid the pick under a bank; and his ſhoes and ſtockings being bloody, he endeavoured to waſh them but ſeeing the blood would not waſh out, he hid them there." And the Apparition further told the miller, "That he muſt be the man to reveal it, or elſe that ſhe muſt ſtill appear and haunt him." The miller returned home, very ſad and heavy, and ſpoke not one word of

what he had ſeen, but ſhunned as much as he could to ſtay in the mill after night without company, thinking thereby to eſcape the ſeeing again that frightful Apparition.

But notwithſtanding, one night when it began to be dark, the Apparition met him again, and ſeemed very fierce and cruel, and threatened him, that if he did not reveal the murder, ſhe would continually purſue and haunt him. Yet for all this, he concealed it, until ſome few nights before Chriſtmas, when being ſoon after ſun-ſet, walking in his garden, ſhe appeared again, and then ſo threatened him, and affrighted him, that he faithfully promiſed to reveal it the next morning.

In the morning he went to a magiſtrate, and made the whole matter known, with all the circumſtances. And diligent ſearch being made, the body was found in a coal pit, with five wounds in the head, and the pick and ſhoes and ſtockings yet bloody, in every circumſtance, as the Apparition had related to the miller. Whereupon Walker and Sharp were both apprehended, but would confeſs nothing. At the aſſize following, viz. at Durham, they were arraigned, found guilty, condemned, and executed; but would never confeſs the fact. There are many perſons yet alive that can remember this ſtrange murder, and the diſcovery of it; for it was, and ſometimes yet is, as much diſcourſed of in the North of England as any thing that almoſt hath ever been heard of, and the relation was printed, though now not to be gotten.

RELATION III.

Touching the Witchcraft of Agnes Simpſon.

THOUGH this be of too old a date to comply with the title of our ſtories, yet being a true

copy of record as authentic, though not ſo freſh, it may haply not be amiſs briefly to name ſome effects, kinds, and circumſtances of her ſorcery; as her ſkill in diſeaſes, that the ſickneſs of William Black was an elf-ſhot. Her taking the ſick parties pains and ſickneſſes upon herſelf for a time, and then tranſlating them to a third perſon. Her uſage of long ſcriptural prayers and rhyms, containing the main points of Chriſtianity, ſo that ſhe may ſeem to have been not ſo much a white witch, as an holy woman. Her uſing of ſuch nonſenſical rhyms for the inſtructing of ignorant people, and teaching them to pray, as theſe two prayers, the Black and White Pater Noſter in metre, in ſet forms, to be uſed morning and evening, and at other times, when occaſion offereth.

White Pater Noſter.

GOD was my foſter,
He foſtered me
Under the book of palm-tree.
Saint Michael was my dame,
He was born at Bethlehem.
He was made of fleſh and blood,
God ſend me my right food:
My right food, and dyne too,
That I may to yon kirk go.
To read upon yon ſweet book,
Which the mighty God of heaven ſhook.
Open, open heaven's yaits.
Steik, ſteik hell's yaits.
All ſaints be the better,
That hear the White Prayer, Pater Noſter.

The Black Pater Noſter runs thus.

Four newks in this houſe for haly angel',
A poſt in the midſt, that's Chriſt Jeſus,

Lucas, Marcus, Matthew, Joannes,
God be into this houſe, and all that belang us.

But when ſhe ſought for an anſwer from the devil upon any occaſion, he appeared to her in the ſhape of a dog, but the way of diſmiſſing and conjuring him to go was thus, I charge thee to depart on the law thou lives on, as ſhe did, when ſhe diſmiſſed him, after her conſulting him about the old Lady Edmiſton's ſickneſs. But the manner how ſhe raiſed the devil was with theſe words, Elva, come and ſpeak to me; who came in the likeneſs of a dog. Her ſailing with her kimmers and fellow witches, in a boat to a ſhip, is very remarkable, where the devil cauſed her and them drink good wine and beer without money; ſhe neither ſeeing the mariners, nor the mariners her. And after all, the devil raiſed a wind, whereby the ſhip periſhed. Her baptizing, and uſing other ceremonies upon a cat, with other witches, to hinder queen Anne from coming into Scotland. Her raiſing of a ſpirit to conjure a picture of wax for deſtroying Mr John Moſcrope.

But to be more particular, I ſhall give you her own confeſſion to king James. Item, Failied and convict of ſomuch, that the devil, in man's likeneſs, met her going out to the fields from her own houſe at Keith, betwixt five and ſix at even, being alone, and commanded her to be at North Berwick kirk the next night. To which place ſhe came on horſeback, conveyed by her good-ſon, called John Couper, and lighted at the kirk-yard, or a little before ſhe came to it, about eleven hours at even. They danced along the kirk-yard, Geilie Duncan playing on a trump, and John Fein muzzled led the king. The ſaid Agnes and her daughter followed next. Beſides, there were Kate Gray, George Moilis's wife, Robert Grierſon, Katharine Duncan, Beſſie

Wright, Iſobel Gilmour, John Graymail, Duncan Buchanan, Thomas Barnhill and his wife, Gilbert Mackgill, John Mackgill, Katharine Mackgill, with the reſt of their kimmers, above an hundred perſons, whereof there were ſix men, and all the reſt women. The women made firſt their courteſy to their maſter, and then the men. The men turning nine times widder ſhines about, and the women ſix times. John Fein blew up the kirk-doors, and blew in the lights, which were like meikle black candles ſticking round about the pulpit.

The devil ſtarted up himſelf in the pulpit like a meikle black man; and calling the row, every one anſwered, Here. Mr Robert Grierſon being named, they all ran hirdie girdie, and were angry, for it was promiſed he ſhould be called Robert the Comptroller, alias Robert the Rower, for expriming of his name.

The firſt thing he demanded was, if they all kept promiſe, and had been good ſervants, and what they had done ſince the laſt time they had conveened. At his command, they opened up three graves, two within, and one out of the kirk, and cutted off from the dead corps the joints of their fingers, toes, and noſe, and parted them amongſt them; and the ſaid Agnes Sympſon got, for her part, a winding-ſheet, and two joints. The devil commanded them to keep the joints upon them while they were dry, and then to make a powder of them, to do evil withal. Then he commanded them to keep his commandments, which were to do all the evil and miſchief they could. Before they departed, and were diſmiſt, they behoved to kiſs his arſe (with reverence to the reader). He had on him a gown and a coat, which were both black. And they that were aſſembled, part ſtood and part ſat. John Fein was

ever neareſt the devil, at his left elbock. Graymail keeped the door.

That which is obſervable in John Fein, is, that the devil appeared to him, not in the black, but in white raiment, but propoſed as helliſh a covenant to him as thoſe fiends that appear in black. His ſkimming in the ſea in a boat, is remarkable, with thoſe of his complices, and his foretelling the leak in the queen's ſhip by the help of the devil. His raiſing winds with the reſt, when the king ſailed into Denmark, by caſting a cat into the ſea, which the devil delivered to them, and taught them to cry Hola, when they firſt caſt it in. His raiſing a miſt at the king's return from Denmark, by getting Satan to caſt a thing like a foot-ball (it appearing to John like a wiſp) into the ſea, which made a reek to ariſe, whereby the king's majeſty might be caſt upon the coaſt of England. His opening of locks by ſorcery, as one by mere blowing into a woman's hand, while he ſat by the fire. His embarking in a boat with other witches, and all of them ſailing over ſea, and entering within a ſhip, and drinking good wine and ale there, and ſinking the ſhip when they had done, with the perſons in it. His kiſſing Satan's arſe (with reverence) again at another conventicle. His being ſwiftly carried above in the air, in chaſing of a cat to catch her, to caſt into the ſea, thereby to raiſe winds, according to the preſcription of Satan. His pretending to tell any man, how long he ſhould live, if he told him but the day of his birth.

RELATION IV.

A proclamation over the market croſs of Edinburgh, at twelve o'clock at night.

AFTER that king James IV had muſtered his army in the Burrow-moor, being at that time

a large ſpacious field, and moſt pleaſant and delightful, by reaſon of many ſtately oaks which overſhadowed the place; about midnight, in the month of July, there is a proclamation heard at the market-croſs of the town, ſummoning a great many burgeſſes, gentlemen, barons, and noblemen, to appear before the tribunal of one Plotcock.

The provoſt of the town ſtanding in his own fore-ſtair, or gallery, having heard his own name cited, cried out, "That he declined that judicatory, and appealed to the mercy of God." This was the army which the king led into England, and were defeat at Floudon, on that fatal day, Tueſday the 9th of September 1513, where the king, with near about five thouſand of the nobleſt and worthieſt families of the kingdom did fall.

RELATION V.

A miraculous cure of a Dutch woman, accompanied with an apparition.

THE narrative taken by a Dutch merchant from her own mouth, begins thus, A miraculous cure upon Jeſch Claes, a woman about fifty years of age, for theſe many years well known to myſelf and the neighbours. This woman for fourteen years had been lame of both her legs, one of them being dead and without feeling, ſo that ſhe could not go, but creep upon the ground, or was carried in peoples arms as a child, but now thro' the power of God almighty ſhe hath walked again, which came to paſs after this manner, as I have written it from her own mouth.

In the year 1676, about the 13th or 14th of this month, of October, in the night, between one and two o'clock, Jeſch Claes being in bed with her huſband, who was a boatman, ſhe was three times

pulled by the arm, with which ſhe awaked, and cried out, O Lord! what may this be? Hereupon ſhe heard an anſwer in plain words, "Be not afraid, I am come in the name of God, to tell you, That your malady which hath been for many years upon you, ſhall depart, and it ſhall be given you from God Almighty, to walk again. But keep this to yourſelf till further anſwer." Whereupon ſhe cried aloud, O Lord! that I had a light that I might know what this is, then had ſhe this anſwer, "There needs no light. Light ſhall be given you from God." Then came a light over all the room, and ſhe ſaw a beautiful youth about ten years of age, with curled yellow hair, in white raiment to the feet, who went from the bed-head to the chimney with a light, which a little after evaniſhed. Hereupon did ſomething guſh from her hip, or diffuſe itſelf through her leg as a water, to her great toe, where ſhe found life riſing up; and feeling it with her hand, ſhe cries out, "Lord give me now again my feeling, which I have not had for ſo many years." And further, ſhe continued crying and praying to the Lord according to her weak meaſure.

Yet ſhe continued that day, being Wedneſday, and the next day Thurſday, as before, till evening at ſix o'clock; at which time ſhe ſat at the fire, dreſſing the food. Then there came, as a ruſhing noiſe in both her ears, with which it was ſaid to her, "Stand, your walking is given you again." Then did ſhe immediately ſtand up, that had for ſo many years crept, and went to the door: her huſband meeting her, was exceedingly afraid, drew back. In the mean while, ſhe cried out, "My dear huſband I can walk again." The man thinking it was a ſpirit, drew back, ſaying, "You are not my wife:" but his wife taking hold of him, ſaid, "My dear huſband, I am the ſelf-ſame that hath been married theſe thirty years to you. The Almighty

God hath made me to walk again." But her husband being amazed, drew back to the side of the room, till at last she clapt her arms about his neck, and yet he doubted, and said to his daughter, "Is this your mother?" she answered, "Yes, father, this is my mother indeed, I have seen her walk also, before you came in." This person dwells upon Princes Island in Amsterdam. This relation, is attested by many famous witnesses.

RELATION VI.

Strange pranks played by the Devil at Woodstock in England, anno 1649.

THE commissioners, October 13th 1649, with their servants, being come to the manor-house, they took up their lodging in the king's own rooms: the bed-chamber, and withdrawing-room: the former whereof, they also make their kitchen, the council-hall their brew-house, the chamber of presence, their place of sitting to dispatch business, and a wood-house of the dining-room, where they laid the wood of that ancient standard in the High-park, known of all by the name of the King's Oak, which (that nothing might remain that had the name of King affixed to it) they digged up by the roots. October 14 and 15 they had little disturbance; but on the 16 there came, as they thought, somewhat into the bed-chamber, where two of the commissioners, and their servants lay, in the shape of a dog, which going under their beds, did, as it were gnaw their bed cords, but on the morrow finding them whole, and a quarter of beef, which lay on the ground untouched, they began to entertain other thoughts.

October 17th, Something, to their thinking, removed all the wood of the King's Oak, out of the

dining-room, to the preſence chamber, and hurled the chairs and ſtools up and down that room. From whence it came into the two chambers where the commiſſioners and their ſervants lay, and hoiſted up their bed's-feet ſo much higher than their heads, that they thought they ſhould have been turned over and over, and then let them fall down with ſuch force that their bodies rebounded from the bed a good diſtance, and then ſhook the bed-ſteads ſo violently, that themſelves confeſt their bodies were ſore with it.

October 18th, Something came into the bed-chamber, and walk'd up and down, and fetching the warming-pan out of the withdrawing-room, made ſo much noiſe, that they thought five bells could not have made more.

And October 19th, Trenchers were thrown up and down the dining-room, and at them who lodged there, one of them being wakened, put forth his head to ſee what was the matter, but had trenchers thrown at it.

October 20. The curtains of the bed in the withdrawing-room, were drawn to and fro, and the bed-ſtead much ſhaken, and eight great pewther diſhes, and three dozen of trenchers thrown about the bed-chamber again. This night they alſo thought a whole armful of the wood of the King's Oak were thrown down in their chambers, but of that in the morning they found nothing had been moved.

October 21. The keeper of their ordinary, and his bitch, lay in one of the rooms with them, which night they were not diſturbed at all. But Oct. 22. Though the bitch kennel'd there again, to whom they aſcribed their former night's reſt, both they and the bitch were in a pitiful taking, the bitch opening but once, and that with a whining fearful yelp.

October 23. They had all their clothes pluck'd off

them in the withdrawing-room, and the bricks fell out of the chimney into the room.

On the 24. They thought in the dining room, that all the wood of the King's Oak had been brought thither, and thrown down close by their bed-side; which being heard by those of the withdrawing-room, one of them rose to see what was done, fearing indeed that his fellow commissioners had been killed, but found no such matter: Whereupon returning to his bed again, he found two or three dozen of trenchers thrown into it, and handsomely covered with the bed-clothes.

October 25. The curtains of the bed in the withdrawing-room, were drawn to and fro, and the bedstead shaken as before; and in the bed-chamber, glass flew about so thick (and yet not one lozen of the chamber windows broken) that they thought it had rained money: where-upon they lighted candles; but, to their grief they found nothing but glass.

October 29. Something going to the window opened and shut it, then going into the bed-chamber, it threw great stones, for half an hour's time, some whereof lighted on the high-bed, others on the truckle-bed, to the number in all of above fourscore. This night there was also a very great noise, as if forty pieces of ordinance had been shot off together. At two several knocks, it astonished all the neighbouring dwellers, which is thought might have been heard a great way off. During these noises, which were heard in both rooms together, both commissioners and their servants were struck with so great horror, that they cried out one to another for help: whereof one of them recovering himself out of a strange agony he had been in, snatched a sword, and had like to have killed one of his brethren coming out of his bed in his shirt, whom he took for the spirit that did the mischief.

However, at length they got all together, yet the noiſe continued ſo great and terrible, and ſhook the walls ſo much, that they thought the whole manor would have fallen on their heads. At its departure, it took all the glaſs of the windows away with it.

November 1ſt. Something as they thought, walked up and down the withdrawing-room, and then made a noiſe in the dining-room. The ſtones which were left before, and laid up in the withdrawing-room, were all fetcht away this night, and a great deal of glaſs (not like the former) thrown about again.

November 2. There came ſomething into the withdrawing-room treading, as they conceived much like a bear, which firſt only walked about a quarter of an hour; at length it made a noiſe about the table, and threw the warming-pan ſo violently, that it quite ſpoiled it. It threw alſo a glaſs and great ſtones at them again, and the bones of horſes; and all ſo violently, that the bed-ſtead and the walls were bruiſed by them. That night they planted candles all about the rooms, and made fires up to the rantletrees of the chimneys, but all were put out, no body knew how, the fire and burn-wood, which made it, being thrown up and down the rooms; the curtains torn with the rods from their beds, and the bed-poſts pulled away, that the reſter fell down upon them, and the feet of the bed-ſtead cloven into two. And upon the ſervants in the truckle-bed, who lay all the time ſweating for fear, there was firſt a little which made them begin to ſtir, but before they could get out, there came a whole tubful, as it were of ſtinking ditch-water down upon them ſo green, that it made their ſhirts and ſheets of that colour too.

The ſame night the windows were all broke by throwing of ſtones, and there was moſt terrible

noiſes in three ſeveral places together, to the extraordinary wonder of all that lodged near them. Nay, the very rabbit-ſtealers, who were abroad that night, were ſo affrighted with the diſmal thundering, that for haſte they left their ferrets in the holes behind them, beyond Roſamond's well. Notwithſtanding of all this, one of them had the boldneſs to aſk, "In the name of God, what it was, what it would have, and what they had done, that they ſhould be ſo diſturbed after this manner?" To which no anſwer was given, but it ceaſed for a while. At length it came again, and, as all of them ſaid, brought ſeven devils worſe than itſelf.

Whereupon one of them lighted a candle again, and ſet it between the two chambers in the doorway, on which another fixing his eyes ſaw the ſimilitude of a hoof, ſtriking the candle and candleſtick into the middle of the bed chamber, and afterwards making three ſcrapes on the ſnuff to put it out. Upon this, the ſame perſon was ſo bold, as to draw his ſword, but he had ſcarce got it out, but there was another inviſible hand had hold of it too, and tugged with him for it; and, prevailing, ſtruck him ſo violently, that he was ſtunned with the blow.

Then began violent noiſes again, inſomuch that they calling to one another, got together, and went into the preſence chamber, where they ſaid prayers, and ſang pſalms: notwithſtanding all which, the thundering noiſe ſtill continued in other rooms. After this, November 3d, they removed their lodging over the gate; and next day, being Sunday, went to Ewelm, where, how they eſcaped, the authors of the relation knew not. But returning on Monday, the devil (for that was the name they gave their nightly gueſt) left them not unviſited, nor on the Tueſday following, which was the laſt day they ſtayed.

RELATION VII.

An Apparition to king James the fourth, and his courtiers, in the kirk of Linlithgow.

WHILE the king ſtayed at Linlithgow, attending the gathering of his army, which was defeat at Floddon, being full of cares and perplexity, he went into the church of ſaint Michael, to hear evening ſong, as then it was called. While he was at his devotion an ancient man came in, his amber coloured hair hanging down about his ſhoulders, his forehead high, and inclining to baldneſs, his garments of azure colour, ſomewhat long, girded about with a towel, or table napkin, of a comely and very reverend aſpect. Having enquired for the king, he intruded himſelf into the preſs, paſſing through, till he came to him, with a clowniſh ſimplicity, leaning over the canons-ſeat, where the king ſat, "Sir (ſaid he) I am ſent hither to entreat you to delay your expedition for this time, and proceed no farther in your intended journey; for if you do, you ſhall not proſper in your enterpriſe, nor any of your followers. I am further charged to warn you, not to uſe the acquaintance, company, or counſel of women, as you tender your honour, life, and eſtate." After this warning he withdrew himſelf back again into the preſs. When ſervice was ended, the king enquired earneſtly for him, but he could be no where found, neither could any of the byſtanders (of whom divers did narrowly obſerve him, reſolving afterwards to have diſcourſed with him) feel or perceive how, when or where he paſſed from them, having in a manner vaniſhed in their hands.

RELATION VIII.

Anent the Major who returned from death, to tell the Captain whether there was a GOD or not.

CONcerning the Apparition of the Ghoſt of major Geo. Sydenham (late of Dulverton, in the county of Somerſet) to Captain William Dyke (late of Skilgate in this county alſo, and now likewiſe deceaſed) be pleaſed to take the relation of it from a worthy and learned gentleman, Dr Thomas Dyke, a near kinſman of the captain's, thus. Shortly after major's death, the doctor was deſired to come to the houſe to take care of a child that was ſick there, and in his way thither he called on the captain, who was very willing to wait on him to the place, becauſe he muſt, as he ſaid, have gone thither that night, tho' he had not met with ſo encouraging an opportunity. After their arrival there at the houſe, and the civility of the people ſhewn them in that entertainment; they were ſeaſonably conducted to their lodging, which they deſired might be together in the ſame bed, where, after they had lien a while, the captain knock'd, and bids the ſervant bring him two of the largeſt and higheſt candles lighted he could get? whereupon the doctor enquires what he meant by this? The captain anſwers, "You know, couſin, what diſputes my major and I have had touching the being of God, and the immortality of the ſoul; in which points, we could never yet be reſolved, tho' we ſo much ſought for and deſired it. And therefore it was at length fully agreed between us, that he of us who died firſt, ſhould the third night after his funeral, between the hours of twelve and one, come to the little houſe which is here in the garden, and there

give a full account to the ſurviver, touching theſe matters, who ſhould be ſure to be preſent there at the ſet time, and ſo receive a full ſatisfaction. And this (ſays the captain) is the very night, and I am come on purpoſe to fulfil my promiſe." The doctor diſſuaded him, minding of the danger of following ſtrange counſels, for which he could have no warrant; and that the devil might, by ſome cunning device, make ſuch an advantage of this raſh attempt, as might work his utter ruin. The captain replies, "That he had ſolemnly engaged, and that nothing ſhould diſcourage him," and adds, "That if the doctor would wake a while with him, he would thank him, if not, he might compoſe himſelf to reſt: but for his own part, he was reſolved to watch, that he might be ſure to be prſent at the hour appointed." To that purpoſe he ſets his watch by him, and aſſoon as he perceived by it, that it was half an hour paſt eleven, he riſes, and, taking a candle in each hand, goes out by a back door, of which he had before gotten the key, and walks into the garden houſe, where he continued two hours and an half, and at his return, declared that he neither ſaw nor heard any thing more than what was uſual. But I know, ſaid he, that my major would ſurely have come had he been able.

About ſix weeks after, the captain rides to Eaton, to place his ſon a ſcholar there, when the doctor went thither with him. They lodged there at an inn, the ſign whereof was Chriſtopher, and tarried two or three nights, not lying together now as before at Dulverton, but in two ſeveral chambers. The morning before they went thence, the captain ſtayed in his chamber longer than he was wont to do, before he called upon the doctor. At length he comes into the doctor's chamber, but in a viſage and form much differing from himſelf, with his

hair and eyes ſtaring, and his whole body ſhaking and trembling. Whereat the doctor wondering, preſently demanded, "What is the matter, couſin captain?" The captain replies, "I have ſeen my major." At which the doctor ſeeming to ſmile, the captain confirms it, ſaying, "If ever I ſaw him in my life, I ſaw him but now." And then he related to the doctor what had paſſed, thus, "This morning after it was light, ſome one comes to my bed ſide, and ſuddenly drawing back the courtains, calls, Captain, captain, (which was the term of familiarity that the major uſed to call the captain by) to whom I replied, What, my major? To which he returns, I could not come at the time appointed but I am now come to tell you, That there is a GOD, and a very juſt and terrible one, and if you do not turn over a new leaf (the very expreſſion, as by the doctor punctually remembered) you ſhall find it ſo." The captain proceeded; "On the table by, there lay a ſword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the ſword, drew it, and finding it not ſo clean and bright as it ought, "Captain, captain, (ſays he) this ſword did not uſe to be kept after this manner when it was mine." After which words he preſently diſappeared.

The captain was not only thoroughly perſuaded of what he had thus ſeen and heard, but was from that time obſerved to be very much affected with it. And the humour, which before in him was briſk and jovial, was then ſtrangely altered; in ſo much, as very little meat would paſs down with him at dinner, though at the taking leave of friends, there was a very handſome treat provided. Yea, it was obſerved, that what the captain had thus ſeen and heard, had a more laſting influence upon him;

and it was judged by thoſe who were well acquainted with his converſation, that the remembrance of this paſſage ſtuck cloſe to him, and that thoſe words of his dead friend were frequently ſounding freſh in his ears, during the remainder of his life, which was about two years.

RELATION IX.

A remarkable ſtory of diſcovered witchcraft at Lauder, anno 1649. *And of the wiles which the devil uſed in deceiving poor creatures.*

IN the beginning of the year 1649, a common report paſſing up and down in all men and womens mouths, of an eminent warlock, whoſe name was Robert Grieve, *alias* Hob Grieve, trafficking in theſe parts of the country, and deceiving many ſimple people. He was at laſt diſcovered, apprehended, and impriſoned at the town of Luder; and after long ſhiftings and denial, wherein he had learned of his helliſh maſter to be moſt ſubtile, by the great goodneſs of God, he was at length brought to a ſerious acknowledgement of his guilt, and confeſſion of his being the devil's officer in that country, for warning all Satan's vaſſals to come to the meetings where, and whenſoever the devil required, for the ſpace of eigteen years and more. He acknowledged alſo, That his wife (who, twenty years, or thereabout, before, was burnt at Luder) was the occaſion of his comming into that ſnare; for they being poor, and having little or nothing to live upon, he began to grudge under that condition, and to complain of his lot; which his wife perceiving, deſired him not to be troubled, but ſhewed him, that if he would follow her counſel, ſhe ſhould acquant him with a gentleman who would teach him a way how to become rich. To which

motion he harkened, and at her deſire went down with her to a haugh on Gallawater, near to the Stow, where ſhe tryſted the gentleman; and when they had come to that place, and tarried a conſiderable ſpace, ſeeing nobody, he began to weary, and tell her, that he would be gone; but ſhe preſſing him to ſtay, and aſſuring him that the gentleman would not fail her. At length there came a great maſtiff, bigger than any butcher's dog, and very black, running upon him, which put him into ſuch a confuſion, and aſtoniſhment of ſpirit, as that he knew not where he was; but his wife laboured to comfort him under that conſternation, aſſuring him, that the gentleman would come preſently and perform what he had promiſed him.

And accordingly, in a ſhort ſpace, the devil appeared in the ſhape of a black man, and fitting his diſcourſe to the man's temptation, made many promiſes to him, That if he would become his ſervant and obey him, he would teach him ways how to be rich, and how to be much made of in all the country; unto which demand of the devil he acknowledged, that he conſented to, not ſo much for any hopes for future riches, as for fear leaſt he ſhould inſtantly be devoured by him, (for he ſuſpected in the very mean time it was the devil) and then he gave him that charge to be his officer to warn all to the meetings, (as was ſaid before) in which charge he continued for the ſpace of eighteen years and more, until he was apprehended. He was moſt ingenuous in his confeſſion, an evidence wherof was this, "That there was neither man nor woman delated him, but were all confeſſors when apprehended, and confronted with him, and died confeſſing. One inſtance whereof is remarkable, and worthy of obſervation, which is this. After he had delated many, and as many of thoſe were apprehended as the priſon could conveniently

contain, and the keepers attend, he gave up another woman in the town of Lauder, whoſe name the magiſtrates reſolved to conceal for a time, till the priſon ſhould be emptied of ſome of thoſe who were already apprehended, and had confeſſed; and accordingly ſecrecy was engaged unto. But the devil came that ſame night unto her, and told her, "That Hob Grieve had blamed her for a witch; but aſſured her, that if ſhe would riſe up and go and challenge him for it, and never come away till he and ſhe were confronted, that then he would deny it." Whereupon ſhe aroſe and came to the priſon window, and railed upon Hob Grieve, calling him Warlock, and Slave to the devil, and all evils which her mouth could utter; and when deſired to get home by the centinels, and alſo by the magiſtrates, ſhe ſat down upon the tolbooth-ſtair, and ſaid, "She ſhould never go to her houſe till ſhe and that ſlave of the devil were confronted." Whereupon the bailie came to the preacher, deſiring him to come and ſpeak to her, to deſire her to go home, for there was none accuſing her, who accordingly came, and entreated her to go home; but ſhe obſtinately refuſing to go, till ſhe ſhould be confronted with that raſcal, who had delated her, an honeſt woman, for a witch. The bailie was conſtrained to her deſire. Whereupon many being preſent as witneſſes, ſhe was conveyed up to the priſon, to the room where Hob Grieve was. And as ſoon as ſhe was come in ſight, ſhe fell down upon her bare knees, and began to ſcold the man, and accuſe him of a lie, in ſpeaking of her name. Says ſhe, "Thou common thief, how dare thou for thy foul ſay, that ever before this time, thou ſaw me or I ſaw thee, or ever was in thy company either alone, or with others." All which language he heard very patiently, till he was deſired by the bailie to ſpeak. Whereupon he aſked her, How ſhe came to know, that

he had delated her for a witch? For (ſays he) ſurely none but the devil, thy old maſter, and mine, has told thee ſo much. She replied, "The devil and thou periſh together, for he is not my maſter, though he be thine, I defy the devil and all his works." Whereupon he ſays to her, "What needs all this din? Does thou not know, theſe many years I have come to thy houſe, and warned thee to meetings? and thou and I have gone along together." And thereafter he condeſcended to her upon ſeveral places, and actions done in theſe places by her and others; "To all which, I am, (ſaid he) a witneſs." By this ſhe was ſo confounded that immediately in preſence of the bailie, the preacher, the ſchoolmaſter, and many witneſſes, ſhe cried out, "Oh now (ſays ſhe) I perceive that the devil is a liar, a murderer from the beginning; for this night he came to me, and bid me come and abuſe thee, and never come away till I was confronted with thee, and he aſſured me, thou would deny all, and ſay, thou falſe tongue thou lied." And having ſaid this, ſhe with many tears confeſſed, that it was all truth which he had ſaid, and prayed the miniſter, that he would entreat God for her poor ſoul, that ſhe might be delivered out of the hands of the devil. Under this confeſſion ſhe continued even unto the day of her death.

Another evidence of ingenuity in him was this, That after five or ſix men and women whom he had delated, were alſo convinced, and had confeſſed their witchcraft, he earneſtly deſired, "That he and they might be taken to the church on the Lord's day, to hear the word of God;" which being granted, and they conveyed with a guard to the church, all of them ſat down before the pulpit. The preacher lectured on theſe words, Mark ix. 21. "And oft time it hath caſt him into the fire, and into the water to deſtroy him," &c. The father

of the lunatic child complained to Chriſt, of the devil's cruelty towards his ſon. And the preacher briefly noted this obſervation from the words, "That whatever the devil did to ſuch as he had gotten any power over, his aim and end was always to deſtroy the poor creature both ſoul and body." This truth being ſeriouſly applied, and ſpoken home by the preacher to the ſaid Hob Grieve, and the reſt of the confeſſing Witches and Warlocks, they were all immediately ſo confounded, that all of them cried out with a dreadful and lamentable noiſe, "Alas! that is a moſt ſure truth; Oh, what will become of us, poor wretches? Oh, pray for us." But Hob Grieve eſpecially bare witneſs to that ſad truth, by a general declaration, in the face of the congregation, he had experience of the truth thereof. "For (ſaid he) there is no truſting to his promiſes; for in Muſſelburgh-water when I had a heavy creel upon my back, he thought to have drowned me there; and ſince I came into priſon, he did caſt me into the fire to deſtroy me, as is well known to the preacher and magiſtrates of the place and many others; and concluded with an exhortation to all, to beware of the devil: "For whatever he ſaith or doth, his purpoſe is to deſtroy you, and that you will find to be the end of his work, as we know to our doleful experience this day." Another evidence of the devil's art in ſtudying the deſtruction of the poor creature, was manifeſt, in that ſame place, and year 1649. A certain woman in the town of Lauder was blamed (not by Hob Grieve, but by ſome other) and for a long time denied. The magiſtrates of the place for this cauſe, were loth to middle with her, but adjudged to death all the reſt, who had confeſſed; and ordained them to be burnt upon the Monday after: ſhe hearing of this, and ſhe alone was to remain in priſon, without hopes of eſcape, was prompted by the devil to make up a confeſſion in her own ba-

ſom, as ſhe ſuppoſed might take away her life, and thereupon ſent for the miniſter, and made that confeſſion of witchcraft which ſhe herſelf had patched up, before witneſſes, and in the cloſe ſhe earneſtly intreated the magiſtrates, and miniſters, "That ſhe might be burnt with the reſt upon Monday next." Her confeſſion was, "That ſhe had covenanted with the devil, and had become his ſervant about twenty years before, when ſhe was but a young laſs, and that he kiſſed her, and gave her a name, but ſince he had never owned her, and that ſhe knew no more of the works of the devil, as ſhe ſhould anſwer to God, but what ſhe ſaid was true." But intelligent perſons began to be jealous of the truth of that confeſſion, and began to ſuſpect, That out of the pride of her heart, in a deſperate way, ſhe had made up that confeſſion to deſtroy her life, becauſe ſhe ſtill preſſed to be cut off with the reſt on Monday. Therefore much pains was taken on her by miniſters and others on Saturday, Sunday, and Monday morning, that ſhe might reſile from that confeſſion, which was ſuſpected to be but a temptation of the devil, to deſtroy both her ſoul and body, yea, it was charged home upon her by the miniſters, that there was juſt ground of jealouſy, that her confeſſion was not ſincere, and ſhe was charged before the Lord to declare the truth, and not to take her blood upon her own head. Yet ſtiffly ſhe adhered to what ſhe had ſaid, and cried always to be put away with the reſt. Whereupon, on Monday morning, being called before the judges, and confeſſing before them, what ſhe ſaid, ſhe was found guilty, and condemned to die with the reſt that ſame day. Being carried forth to the place of execution, ſhe remained ſilent, during the firſt, ſecond, and third prayer, and then perceiving that there remained no more, but to riſe and go to the ſtake, ſhe lift up her body, and with a loud voice,

cried out, "Now all you that ſee me this day, know that I am now to die as a witch by my own confeſſion, and I free all men, eſpecially the miniſters and magiſtrates, of the guilt of my blood. I take it wholly upon myſelf, my blood be upon my own head. And as I muſt make anſwer to the God of heaven preſently, I declare, I am as free of witchcraft as any child: but being delated by a malicious woman, and put in priſon under the name of a witch, diſowned by my huſband and friends, and ſeeing no ground of hope of my coming out of priſon, or ever coming in credit again, through the temptation of the devil I made up that confeſſion, on purpoſe to deſtroy my own life, being weary of it, and chuſing rather to die than live; and ſo died. Which lamentable ſtory, as it did then aſtoniſh all the ſpectators, none of which could reſtrain themſelves from tears, ſo it may be to all a demonſtration of Satan's ſubtilty, whoſe deſign is ſtill to deſtroy all, partly by tempting many to preſumption, and ſome others to deſpair. Theſe things to be of truth, are atteſted by an eye and ear-witneſs who is yet alive, a faithful miniſter of the goſpel.

RELATION X.

A true narrative of the Drummer of Ted-worth.

IN the year 1661, about the middle of March, a gentleman named Mr Mompeſſon, in the county of Wilts, being at a neighbouring town, called Ludgarſhal, and hearing a drum beat there, he enquired of the bailie of the town, at whoſe houſe he then was, what it meant. The bailie told him, That they had been for ſome days troubled with an idle drummer, who demanded money of the conſtable, by virtue of a pretended paſs, which he

thought was counterfeit. Upon this Mr Mompeſſon ſent for the fellow and aſked him by what authority he went up and down the country in this manner with his drum. The drummer anſwered, He had good authority, and produced his paſs with a warrant under the hands of Sir William Cowly, and Colonel Ayliff of Creetenham. Mr Mompeſſon knowing theſe gentlemen's hands, diſcovered that the paſs and warrant were counterfeit, and thereupon commanded the vagrant to put off his drum, and charged the conſtable to carry him before the next juſtice of the peace to be further examined, and puniſhed. The fellow confeſſed the cheat, and begged only to have his drum. Mr Mompeſſon told him, That if he underſtood from Colonel Ayliff, whoſe drumer he ſaid he was, that he had been an honeſt man, he ſhould have it again, but in the mean time he would ſecure it. So he left the drum with the bailie and the drummer in the conſtable's hands, who it ſeems was prevailed on by the fellow's intreaties to let him go.

About the midſt of April following when Mr Mompeſſon was preparing for a journey to London, the bailie ſent the drum to his houſe. When he was returned from that journey, his wife told him that they had been much affrighted in the night by thieves, and that the houſe had been like to have been broken up. And he had not been at home above three nights, when the ſame noiſe was heard, that had diſturbed his family in his abſence. It was a very great din, and knocking at his doors, and the outſide of his houſe. Hereupon he got up, and went about the houſe with a brace of piſtols in his hands. He opened the door where the great knocking was, and then he heard the noiſe at another door. He opened that alſo, and went out round his houſe but could diſcover nothing, only he heard

a ſtrange noiſe, as a thumping and drumming on the top of his houſe, which continued a great ſpace, and then by degrees went off into the air.

After this the noiſe of thumping and druming was very frequent, uſually five nights together, and then it would intermit three. It was on the outſides of the houſe, which is moſt of it of board. It came conſtantly as they were going to ſleep whether early or late. After a month's diſturbance without, it came into the room where the drum lay, four or five nights in ſeven, within half an hour after they were in bed continuing almoſt two hours. The ſign of it juſt before it came was, they ſtill heard an hurling in the air over the houſe, and at its going off the beating of a drum, like that at the breaking up of a guard. It continued in the room for the ſpace of two months, which time Mr Mompeſſon lay there to obſerve it. In the fore part of the night it uſed to be very troubleſome, but after two hours all would be quiet.

Mrs Mompeſſon being brought to bed, there was but little noiſe that night ſhe was in travel, nor any for three weeks after, till ſhe had recovered ſtrength. But after this civil ceſſation it returned in a ruder manner than before, and followed and vext the youngeſt children, beating their bedſteads with that violence, that all preſent expected when they would fall in pieces. In laying hands on them one ſhould feel no blows, but might perceive them to ſhake exceedingly. For an hour together it would beat on the drum, Roundheads and cuckolds, and tat too, and ſeveral other points of war, as well as any drummer could. After this they would hear a ſcraping under the children's bed, as by ſomething that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunt none particularly but them.

There was a cock loft in the houſe, which had

not been obſerved to have been troubled, thither they removed the children, putting them to bed, while it was fair day, where they were no ſooner laid, but their troubler was with them as before.

On the firſt of November 1662, it kept a mighty noiſe, and a ſervant obſerving two boards in the children's room ſeeming to move, he bid it give him one of them; upon which the board came (nothing moving it that he ſaw) within a yard of him. The man added, Nay, let me have it in my hand; upon which it was ſhut quite home to him; he thurſt it back, and it was driven to him again, and ſo up and down to and fro, at leaſt twenty times together, till Mr Mompeſſon forbad his ſervants ſuch familiarities. This was in the day time, and ſeen by a whole roomful of people: that morning it left a ſulphurious ſmell behind it, which was very offenſive. At night the miniſter, one Mr Craig, and divers of the neighbours came to the houſe on a viſit. The miniſter went to prayer with them, kneeling at the children's bed-ſide; during prayer-time, it withdrew into the cock loft, but returned as ſoon as prayer was ended, and then in ſight of the company the chairs walked about the room of themſelves; the childrens ſhoes were hurled over their head, and every looſe thing moved about the chamber. At the ſame time a bedſtaff was thrown at the miniſter, which hit him on the leg, but ſo favourably, that ſome wool could not have fallen more ſoftly; and it was obſerved, that it ſtopt juſt where it lighted, without rolling or ſtirring from the place. Mr Mompeſſon perceiving that it ſo much perſecuted the young children, he lodged them out at a neighbour's houſe, taking his eldeſt daughter, who was about ten years of age, into his own chamber, where it had not been a month before. As ſoon as ſhe was in bed, the diſturbance began,

there again, continuing drumming and making noiſes; and it was obſerved, that it would exactly anſwer in drumming, any thing that was beaten or called for. After this the houſe where the children were lodged in happening to be full of ſtrangers, they were taken home, and no diſturbance having been known in the parlour, they were lodged there, where alſo their perſecutor found them; but then only pluck'd them by the hair and night cloaths, without any other diſturbance.

It was noted, that when the noiſe was loudeſt, no dog about the houſe would move, tho' the knocking was oft ſo boiſtrous and rude, that it had been heard a conſiderable diſtance in the fields, and awakened the neighbours in the village, none of which live very near the houſe. The ſervants ſometimes were lift up with their beds, and then let gently down again without hurt; at other times it would lie like a great weight upon their feet.

About the latter end of December 1662, the drummings were leſs frequent: and then they heard a noiſe like the gingling of money, occaſioned, as it was thought, by ſomewhat Mr Mompeſſon's mother had ſpoke the day before to a neighbour, who talk'd of fairies leaving money, *viz.* That ſhe would like it well, if it would leave ſome money to make ammends for their trouble. The night after the ſpeaking of which there was a great gingling of money over all the houſe. After this, it deſiſted from ruder noiſes, and employed itſelf in little appiſh, and leſs troubleſome tricks. On Chriſtmas even, a little before day, one of the boys ariſing out of his bed, was hit on a ſore place on his heel, with the latch of the door, the pin that it was faſtened with, was ſo ſmall that it was a difficult matter to pick it out. The night after Chriſtmas day, it threw the old gentlewoman's cloathes about the room, and hid her bible among the aſhes. In ſuch ſilly tricks

it was frequent. After this it was very troubleſome to a ſervant of Mr Mompeſſon's, who was a ſtout fellow, and of a ſober converſation. This man lay within during the greateſt diſturbance, and for ſeveral nights, ſomething would endeavour to pluck his cloaths off the bed, ſo that he was fain to tug hard to keep them on, and ſometimes were pluck'd from him by force, and his ſhoes thrown at his head. And now and then he ſhould find himſelf forcibly held, as if he were bound hand and foot; but whenever he could make uſe of his ſword, and ſtruck with it, the ſpirit quitted its hold. A little after theſe conteſts a ſon of Sir Thomas Bennet, whoſe workman the drummer had ſometimes been, came to the houſe, and told Mr Mompeſſon ſome words that he had ſpoken, which it ſeems were not well taken. For as ſoon as they were in bed, the drum was beat up very violently and loudly; the gentleman aroſe, and called his man to him, who lay with Mr Mompeſſon's ſervant, juſt now ſpoken of, whoſe name was John. As ſoon as Mr Bennet's man was gone, John heard a ruffing noiſe in his chamber, and ſomething came to his bed-ſide, as if it had been one in ſilk. The man preſently reached after his ſword, which he found held from him, and it was with difficulty and much tugging that he got it into his power: which, as ſoon as he had done the ſpirit left him; and it was always obſerved, that it ſtill avoided a ſword. About the beginning of January 1663, they were wont to hear a ſinging in the chimney, before it came down. And one night about this time, lights were ſeen in the houſe. One of them came into Mr Mopeſſon's chamber, which ſeemed blue and glimmering, and cauſed ſtiffneſs in the eyes of thoſe who ſaw it. After the light, ſomething was heard coming up the ſtairs, as if it had been one without ſhoes.

The light was ſeen alſo four or five times in the children's chamber; and the maids confidently affirm, the doors were at leaſt ten times opened and ſhut in their ſight, and when they were opened they heard a noiſe as if half a dozen had entered together. After which, ſome were heard to walk about the room, and one ruffled as if it had been in ſilk. The like Mr Mompeſſon himſelf once heard.

During the time of the knocking, when many were preſent, a gentleman of the company ſaid, "Satan, If the drummer ſet thee to work, "give three knocks and no more," which it did very diſtinctly and ſtopt. Then the gentleman knok'd, to ſee if it would anſwer him, as it was wont, but it did not. For further trial, he bid it for confirmation, "If it were the drummer to give five knocks "and no more that night," which it did, and left the houſe quiet all the night. This was done in the preſence of Sir Thomas, Chamberlain of Oxfordſhire, and divers others.

On Saturday morning, an hour before day, January 10th, a drum was heard beat upon the outſides of Mr Mompeſſon's chamber, from whence it went to the other end of the houſe, where ſome gentlemen ſtrangers lay, playing at their door, and without, four or five ſeveral tunes, and ſo went off into the air.

The next night, a ſmith in the village, lying with John, the man, they heard a noiſe in the room, as if one had been ſhoeing of an horſe, and ſomewhat came, as it were with a pair of pincers ſnipping at the ſmith's noſe moſt part of the night.

One morning, Mr Mompeſſon riſing early to go a journey, heard a great noiſe below, where the children lay; and, running down with a piſtol in his hand, he heard a voice crying, A witch, a witch,

as they had alſo heard it once before. Upon his entrance all was quiet.

Having one night played ſome little tricks at Mr Mompeſſon's bed-foot, it went into another bed, where one of his daughters lay; there it paſſed from ſide to ſide, lifting her up as it paſſed under. At that time, there were three kinds of noiſes in the bed. They endeavoured to thruſt at it with a ſword, but it ſtill ſhifted, and carefully avoided the thruſt, ſtill getting under the child when they offered at it. The night after, it came panting like a dog out of breath. Upon which one took a bed-ſtaff to knock, which was caught out of her hand, and thrown away, and company coming up, the room was preſently filled with a bloomy noiſome ſmell, and was very hot, though without fire, in a very ſharp ſevere winter night. It continued in the bed panting and ſcratching an hour and a half, and then went into the next chamber, where it knocked a little, and ſeemed to rattle a chain: This it did for two or three nights together.

After all this, the old gentlewoman's bible was found in the aſhes, the paper ſide being downwards, Mr Mompeſſon took it up, and obſerved that it lay open at the third chapter of Mark, where there is mention of unclean ſpirits falling down before our Saviour, and of his giving power to the twelve to caſt out devils, and of the ſcribes opinion, that he caſt them out through Beelzebub. The next night they ſtrewed aſhes over the chamber, to ſee what impreſſions it would leave. In the morning, they found in one place the reſemblance of a great claw, in another of a leſſer, ſome letters in another, which they could make nothing of, beſides many circles in the aſhes.

About this time (ſays my author) I went to the houſe, on purpoſe to enquire the truth of thoſe

paſſages of which there was ſo loud a report. It had ceaſed from its druming, and ruder noiſes before I came hither, but moſt of the more remarkable circumſtances before related, were confirmed to me there by ſeveral of the neighbours together, who had been preſent at them. At this time it uſed to haunt the children as ſoon as they were laid. They went to bed that night I was there about eight of the clock, when a maid-ſervant coming down, told us it was come. The neighbours that were there, and two miniſters, who had ſeen and heard it divers times, went away: but Mr Mompeſſon and I, and a gentleman that came with me, went up; I heard a ſcratching which was very ſtrange, as I went up the ſtairs; and when we came into the room, I perceived it was juſt behind the bolſter of the childrens bed, and ſeemed to be againſt the tyking. It was as loud a ſcratching as one with long nails could make upon a bolſter. There were two little modeſt girls in the bed between ſeven and eleven years of age, as I gueſſed; I ſaw their hands without the clothes, ſo that they could not contribute to the noiſe that was behind their heads; they had been uſed to it, and had always ſomebody or other in the chamber with them; and therefore ſeemed not to be much affrighted: I, ſtanding at the bed's head, thruſt my hand behind the bolſter, directing it to the place whence the noiſe ſeemed to come; whereupon the noiſe ceaſed there, and was heard in another part of the bed: but when I had taken out my hand, it returned, and was heard in the ſame place as before. I had been told that it would imitate noiſes, and made trial, by ſcratching ſeveral times upon the ſheets, as five, ſeven, and ten, which it followed, and ſtill ſtopt at any number. I ſearched under and behind the bed, turned up the clothes to the bed-cords, graſped the bolſter, ſounded the wall

behind, and made all ſearch that I poſſibly could, to find if there were any trick, contrivance, or common cauſe of it, the like did my friend, but we could diſcover nothing. So that I was then verily perſuaded, and am ſo ſtill, that the noiſe was made by ſome dæmon or ſpirit. After we had ſearched about half an hour or more, it went into the midſt of the bed, under the children, and there ſeemed to pant like a dog out of breath very loudly: I put my hand upon the place, and felt the bed bearing up againſt it, as if ſomething within had thruſt it up; I graſped the feathers, to feel if any living thing were in them; I looked under, and every where about, to ſee if there were any dog or cat, or any other creature in the room, and ſo we all did, but found nothing. The motion it cauſed by this panting was ſo ſtrong that it ſhook the room and windows very ſenſibly; it continued thus more than half an hour, while my friend and I ſtaid in the room, and as long after, as we were told. During the panting, I chanced to ſee, as it been ſomething (which I thought was a rat or a mouſe) moving in a linen bag, that hung up againſt another bed that was in the room; I ſtept and caught it by the upper end with one hand, with which I held it, and drew it quite thro' the other, but found nothing at all in it; there was no body near to ſhake the bag, or if there had, no one could have made ſuch a motion, which ſeemed to be from within as if ſome living creature had moved in it; my friend and I lay in the chamber where the firſt and chief diſturbance had been; we ſlept well all night, but early before day in the morning I was awakened (and I awakened my bed fellow) by a great knocking juſt without our chamber door; I aſk'd who was there ſeveral times, but the knocking ſtill continued without anſwer. At laſt, I ſaid, "In the name of God, who is it,

and what would you have?" to which a voice anſwered, "Nothing with you." We thinking it had been ſome ſervant of the houſe, went to ſleep again: but ſpeaking of it to Mr Mompeſſon, when we came down, he aſſured us, "That no one of the houſe lay that way, or had buſineſs thereabout, and that his ſervants were not up till he called them, which was after it was day." Which they confirmed, and proteſted, that the noiſe was not made by them; Mr Mompeſſon had told us before, "That it would begone in the middle of the night, and come again divers times early in the morning about four o'clock:" and this I ſuppoſe was about that ſame time. There came one morning a light into the childrens chamber, and a voice, crying, A witch, a witch, for at leaſt an hundered times together. Mr Mompeſſon at another time (being in the day) ſeeing ſome wood move there, as of itſelf, diſcharged a piſtol into it, after which they found ſeveral drops of blood on the hearth, and in divers places of the ſtair: for two or three nights after the diſcharge of the piſtol, there was a calm in the houſe, but then it came again, applying itſelf to a little child newly taken from the nurſe, which it ſo perſecuted, that it would not let the poor infant reſt for two nights together, nor ſuffer a candle in the room, but carry them away lighted up through the chimney, or caſt them under the bed. It ſo ſcared this child, by leaping upon it, that for ſome hours it could not be recovered out of the fright: ſo that they were forced again to put the children out of the houſe." The next night after, ſomething about midnight came up the ſtairs, and knocked at Mr Mompeſſon's door, but he lying ſtill, it went up another pair of ſtairs to his man's chamber, to whom it appeared ſtanding at his bed's foot. The exact ſhape and proporation he could not diſcover, but he ſaith, "He ſaw a great body,

with two red glowring or glaring eyes, which for ſome time were fixed ſteadily upon him, and at length diſappeared." Another night, ſtrangers being preſent, it purred in the childrens bed like a cat; at which time the cloaths and children were lifted up from the bed, and ſix men could not keep them down: Hereupon they removed the children, intending to have ripped the bed; but they no ſooner laid in another, but the ſecond bed was more troubled than the firſt, it continued thus four hours, and beat the childrens legs againſt the bed-poſts, that they were forced to riſe and ſit up all night; after this it would empty chamber-pots into their beds, and ſtrew them with aſhes from the hearth, tho' they were never ſo carefully watched. It put a long picked iron in Mr Mompeſſon's bed, and into his mother's a naked knife upright. It would fill porrengers with aſhes, throw every thing about the room, and make a noiſe all day.

About the begining of April 1663, a gentlman that lay in the houſe, had all his money turned black in his pocket. And Mr Mompeſſon coming one morning into his ſtable, found his horſe he was wont to ride on, lying on the ground, having one of his hinder legs in his mouth, and ſo faſtened there, that it was difficult for ſeveral men to get it out with a leaver. After this there were ſome other remarkable things; but my account goes no further. Only Mr Mompeſſon wrote me word, "That afterwards the houſe was ſeveral nights beſet with ſeven or eight, in the ſhape of men, who, as ſoon as a gun was diſcharged, would ſhuffle away together into an arbour.

The drummer was tried at the aſſize at Saliſbury upon this occaſion; he was committed firſt to Glouceſter goal for ſtealing, and a Wiltſhire man coming to ſee him, he aſked, What news in Wiltſhire? The man anſwerd, "He knew of none." No, faith

the drummer, do you not hear of the druming at a gentleman's houſe at Tedworth, "That I do enough," ſaid the other. Ay, quoth the drummer, I have plagued him, and he ſhall never be quiet, till he hath made me ſatisfaction for takeing away my drum. Upon information of this, the fellow was tried for a warlock at Sarum, and all the main circumſtances which I have related, were ſworn at the aſſizes by the miniſter of the pariſh, and divers others of the moſt intelligent and ſubſtantial inhabitants, who had been eye and ear witneſſes of them, time after time, for divers years together.

The fellow was condemned for tranſportation, and accordingly ſent away, but I know not how (it is ſaid by raiſing ſtorms, and affrighting the ſeamen) he made a ſhift to come back again. And it is obſervable, That during all the time of his reſtraint and abſence, the houſe was quiet, but as ſoon as ever he came back at liberty, the diſturbance returned.

He had been a ſoldier under Cromwel, and uſed to talk much of gallent books, which he had of an odd fellow who was counted a wizzard. Upon this occaſion I ſhall here add a paſſage, which I had (ſaith my author) from Mr Mompeſſon, but yet relates to the main purpoſe.

The gentleman who was with me at the houſe, Mr Hill, being in company with one Compton of Somerſetſhire, practiſed phyſic, and pretends to ſtrange matters, related to him this ſtory of Mr Mompeſſon's diſturbance. The phyſician told him, 'He was ſure it was nothing but a rendezvous of witches, and that for an hundred pounds, he would undertake to rid the houſe of all diſturbance." In purſuit of this diſcourſe he talked of many things, and having drawn my friend into another room apart from the company, ſaid, 'He could make him ſenſible he could do ſomething more than ordi-

nary, and aſked him whom he deſired to ſee? Mr Hill had no great confidence in his talk, whoſe wife was then many miles diſtant from them at her home. Upon this Compton took up a looking-glaſs that was in the room, and ſetting it down again, bid my friend look in it, which he did, and there, as he moſt ſolemnly and ſeriouſly proteſted, he ſaw the exact image of his wife, in that habit which ſhe then wore, and working at her needle in ſuch a part of the room (there repreſented alſo) in which, or about which time ſhe really was as he found upon enquiry, when he came to his own houſe.

The gentleman averred this to me, and he is a very ſober, intelligent, and credible perſon. Compton had no knowledge of him before, and was an utter ſtranger to the perſon of his wife. Thus I have written the ſum of Mr Mompeſſon's diſturbances, which (ſaith my author) I had partly from his own mouth related before divers, who had been witneſſes of all, and confirmed his relation, and partly from his own letters, from which the order and ſeries of things is taken. The ſame particulars he wrote alſo to Dr Creed, then Doctor of the chair in Oxford.

RELATION. XI.

The devil of Glenluce enlarged with ſeveral remarkable additions, from an eye and ear witneſs, a perſon of undoubted honeſty.

THIS is that famous and notable ſtory of the devil of Glenluce, which I publiſhed in my Hydroſtatics, *anno* 1672, and which ſince hath been tranſcribed word by word, by a learned pen, and publiſhed in a late book, intitled, *Saduciſmus*

Triumphatus, whom nothing but the truth thereof, and uſefulneſs for refuting Atheiſm, could have perſuaded to tranſcribe. The ſubject-matter then of this ſtory, is a true and ſhort account of the troubles wherewith the family of one Gilbert Campbel, by profeſſion a weaver, in the old pariſh of Glenluce, in Galloway, was exerciſed. I have adventured to publiſh it *de novo* in this book, firſt, Becauſe it was huddled up among purpoſes of another nature. But now I have reduced it to its own proper place. Next, Becauſe this ſtory is more full, being enlarged with new additions, which were not in the former, and ends not ſo abruptly as the other did.

It happened, ſays my informer, Gilbert Campbel's ſon, who was then a ſtudent of philoſophy in the college of Glaſgow, that after one Alexander Agnew, a bold and ſturdy beggar, who afterwards was hanged at Dumfries for blaſphemy, had threatened hurt to the family, becauſe he had not gotten ſuch an alms as he required. The ſaid Gilbert Campbel was often hindered in the exerciſe of his calling, and yet could not know by what means this was done. This Agnew, amongſt many blaſphemous expreſſions, had this one when he was interrogate by the judges, Whether or not he thought there was a God? He anſwered, He knew no God but ſalt, meal, and water. When the ſtirs began, there was a whiſtling heard both within and without the houſe. And Janet Campbel going one day to the well, to bring home ſome water, was conveyed with a ſhrill whiſtling about her ears, which made her ſay, "I would fain hear thee ſpeak as well as whiſtle." Hereupon he ſaid, after a threatening manner, "I'll caſt thee, Janet, into the well." The voice was moſt exactly like the damſel's voice, and did reſemble it to the life. The gentlewoman that heard this, and was a wit-

neſs, thought the voice was very near to her own ears, and ſaid, "The whiſtling was ſuch as children uſe to make with their ſmall ſlender glaſs whiſtles."

About the middle of November, the foul fiend came on with new and extraordinary aſſaults, by throwing of ſtones in at the doors and windows, and down the chimney-head, which were of great quantity, and thrown with force, yet, by God's providence, there was not one perſon in the family that was hurt. This did neceſſitate Gilbert Campbel to reveal that to the miniſter of the pariſh, and to other neighbours and friends, which hitherto he had ſuffered ſecretly. Notwithſtanding of this, his trouble was enlarged; for not long after, he found oftentimes his warp and threads cut, as with a pair of ſizzars, and not only ſo, but their apparel were cut after the ſame manner, even while they were wearing them, their coats, bonnets, hoſe, ſhoes, but could not deſcern how, or by what means. Only it pleaſed God to preſerve their perſons, that the leaſt harm was not done. Yet, in the night-time, they had not liberty to ſleep, ſomething coming and pulling their bed-cloaths and linens off them, and leaving their bodies naked. Next, their cheſts and trunks were opened, and all things in them ſtrawed here and there. Likewiſe the parts of their working inſtruments, which had eſcaped, were carried away, and hid in holes and bores of the houſe, where hardly any could be found again. Nay, whatever piece of cloth, or houſehold ſtuff, was in any part of the houſe, it was carried away, and ſo cut and abuſed, that the good man was neceſſitate, in all haſte and ſpeed, to remove, and tranſport the reſt to a neighbour's houſe, and he himſelf compelled to quit the exerciſe of his calling, whereby he

only maintained his family. Yet he resolved to remain in his house for a season; during which time, some persons about, not very judicious, counselled him to send his children out of the family, here and there, to try whom the trouble did most follow, assuring him, that this trouble was not against the whole family, but against some one person or other in it, whom he too willingly obeyed. Yet, for the space of four or five days, there were no remarkable assaults as before. The minister hearing thereof, shewed him the evil of such a course, and assured him, that, if he repented not, and called back his children, he might not expect that his trouble would end in a right way. The children that were nigh, by being brought home, no trouble followed, till one of his sons called Thomas, that was farest off, came home. Then did the devil begin afresh; for upon the Lord's day following, in the afternoon, the house was set on fire, but by the help of some neighbours going home from sermon, the fire was put out, and the house saved, not much loss being done. And Monday after being spent in private prayer and fasting, the house was again set on fire upon the Tuesday, about nine o'clock in the morning, yet, by the speedy help of neighbours, it was saved, little skaith being done.

The weaver being thus vexed and wearied both day and night, went to the minister of the parish, an honest and godly man, desiring him to let his son Thomas abide with him for a time, who condescended, but withal assuring him, that he would find himself deceived; and so it came to pass; for notwithstanding that the lad was without the family, yet were they that remained in it sore troubled both in the day-time and night-season, so that they were forced to walk till midnight, and sometimes all the night over, during which time the

perſons within the family ſuffered many loſſes, as the cutting of their cloaths, throwing of peats, the pulling down of turf and ſeal from the roof, and walls of the houſe, and the ſtealing of their cloaths, and the pricking of their fleſh and ſkin with pins.

Some miniſters about having conveened at the place for a ſolemn humiliation, perſuaded Gilbert Campbel to call back his ſon Thomas, notwithſtanding of whatever hazard might follow: The boy returning home, affirmed, that he heard a voice ſpeak to him, forbidding him to enter within the houſe, or in any other place where his father's calling was exerciſed; yet he entered, but was ſore abuſed, till he was forced to return to the miniſter's houſe again.

Upon Monday the 12th of February the reſt of the family began to hear a voice ſpeak to them, but could not well know from whence it came; yet from evening till midnight too much vain diſcourſe was kept up with Satan; and many idle and impertinet queſtions propoſed without that due fear of God, that ſhould have been upon their ſpirits under ſo rare and extraordinary a trial; they came at length in familiar diſcourſe with the foul thief, that they were no more afraid to keep up the claſh with him, than to ſpeak to one another, in this they pleaſed him well, for he deſired no better, than to have ſacrifices offered to him. The miniſter hearing of this, went to the houſe upon the Tueſday, being accompanied with ſome gentlemen, one James Bailie of Carphin, Alexander Bailie of Dunraged, Mr Robert Hay, and a gentlewoman called Mrs Douglas, whom the minister's wife did accompany. At their firſt coming in the devil ſays, '*Quam Literarum*, is good Latin;' theſe are the firſt words of the Latin Rudiments, which ſcholars are taught, when they go to the grammar

ſchool; he cries again, a dog, the miniſter thinking he had ſpoken it to him, ſaid he took it not ill to be reviled by Satan, ſince his maſter had trodden that path before him. Anſwered Satan, 'It was not you Sir, I ſpoke to, I meant by the dog there, for there was a dog ſtanding behind backs.' This paſſing they all went to prayer; which being ended, they heard a voice ſpeaking out of the ground from under a bed in the proper country dialect, which he did counterfeit exactly, ſaying, Would you know the witches of Glenluce? I will tell you them: and ſo related four or five perſons names that went under a bad report; the weaver informed the company, that one of them was dead long ago. The Devil anſwered and ſaid, It is true ſhe is dead long ago, but her ſpirit is living with us in the world. The miniſter replyed ſaying, though it was not convenient to ſpeak to ſuch an excommunicate and intercommuned perſon, 'The Lord rebuke thee Satan, and put thee to ſilence; we are not to receive information from thee whatſoever fame any perſon goes under, thou art ſeeking but to ſeduce this family, for Satan's kingdom is not divided againſt itſelf.' After which all went to prayer again, which being ended, for during the time of prayer no noiſe or trouble was made except once, that a loud fearful youel was heard at a diſtance; the devil threatening and terrifying the lad Tom, who had come back that day with the miniſter, 'That if he did not depart out of the houſe, he would ſet all on fire.' Says the miniſter, 'The Lord will preſerve the houſe and the lad too, ſeeing he is one of the family, and had God's warrant to tarry in it.' The fiend anſwered, 'He ſhall not get liberty to tarry; he was once put out already, and ſhall not abide here, though I ſhould purſue him to the end of the world.' The miniſter replyed, 'The Lord will ſtop thy malice againſt

him.' And then they all went to prayer again, which being ended the devil ſaid, give me a ſpade and a ſhovel, and depart from the houſe for ſeven days, and I will make a grave, and ly down in it, and ſhall trouble you no more.' The goodman anſwered, " not ſo much as a ſtraw ſhall be given thee, through God's aſſiſtance, even though that would do it.' The miniſter alſo added, " God ſhall remove thee in due time. The ſpirit anſwered, ' I will not remove for you, I have my commiſſion from Chriſt to tarry and vex this family. The miniſter anſwered, ' a permiſſion thou haſt indeed, but God will ſtop it in due time.' The devil replyed, ' I have Sir a commiſſion, which perhaps will laſt longer than your own.' The miniſter died in the year 1655 in December. The devil had told them, ' That he had given his commiſſion to Tom to keep.' The company enquired at the lad, who ſaid, ' There was ſomething put into his pocket, but it did not tarry.'

After this, the miniſter and the gentlemen aroſe, and went to the place whence the voice ſeemed to come, to try if they could ſee or find any thing. After diligent ſearch, nothing being found, the gentlemen began to ſay, ' We think this voice ſpeaks out of the children, for ſome of them were in their beds.' The foul ſpirit anſwered, ' You lie, God ſhall judge you for your lying and I and my father will come and fetch you to hell, with warlock thieves;' and ſo the devil diſcharged the gentlemen to ſpeak any thing, ſaying, ' Let him ſpeak that hath a commiſſion, (meaning the miniſter) for he is the ſervant of God.' The gentleman returning back with the miniſter, ſat down near the place, whence the voice ſeemed to come, and he opening his mouth, ſpake to them after this manner, " The Lord will rebuke this ſpirit in his own time, and caſt it out." The devil anſwering, ſaid, " It

is written in Mark, Chap. ix. that the diſciples could not caſt him out." The miniſter replied, "What the diſciples could not do, yet the Lord having hightened the parent's faith, for his own glory did caſt him out, and ſo ſhall he thee." The devil replied, "It is written in Luke, Chap. iv. that he departed and left him for a ſeaſon." The miniſter ſaid, "The Lord in the days of his humiliation, not only got the victory over Satan in that aſſault in the wilderneſs, but when he came again, his ſucceſs was no better, for it is written, John xiv. Behold, the prince of this world cometh and hath nothing in me, and being now in glory, he will fulfil his promiſe, and God ſhall bruiſe Satan under your feet ſhortly, Rom. xvi." The devil anſwered, "It is written, Matth. xxv. There were ten virgins, five wiſe, and five fooliſh, and when the bridegroom came, the fooliſh virgins had no oil in their lamps, and went to the wiſe to ſeek oil, and the wiſe ſaid, go and buy for yourſelves; and while they went the bridegroom came, and entered in, and the door was ſhut, and the fooliſh virgins were ſent to hell's fire." The miniſter anſwered, "The Lord knows the ſincerity of his ſervants, and though there be ſin and folly in us here, yet there is a fountain opened to the houſe of David for ſin and uncleanneſs, when he hath waſhen us from our ſins for his name's ſake, he will caſt the unclean ſpirit out of the land." The devil anſwered and ſaid, "Sir, you ſhould have cited for that place of ſcripture, Zech. xiii. and ſo he began at the firſt verſe, and repeated ſeveral verſes, and concluded with theſe words, "In that day I will cauſe the prophet and unclean ſpirit, paſs out of the land;" but afterwards it is written, "I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered." The miniſter anſwered, and ſaid, "We know that our bleſſed ſhepherd was ſmitten, and there-

by hath bruiſed thy head. And albeit in the hour of his ſufferings his diſciples forſook him, Matth. xxvi. yet now having aſcended on high, he ſits in glory, and is preſerving, gathering in, and turning his hand upon his little ones, and will ſave his poor ones in this family from thy malice." The miniſter returning back a little, and ſtanding upon the floor, the devil ſaid, "I knew not theſe ſcriptures till my father taught me them." Then the miniſter conjured him to tell whence he was. The foul fiend replied, "That he was an evil ſpirit come from the bottomleſs pit of hell, to vex this houſe, and that Satan was his father." And preſently there appeared a naked hand, and an arm from the elbow down, beating upon the floor till the houſe did ſhake again, and alſo he uttered a moſt fearful and loud cry, ſaying, "Come up, my father, come up. I will ſend my father among you, ſee there he is behind your backs." Then the miniſter ſaid, "I ſaw indeed a hand, and an arm, when the ſtroke was given and heard." The devil ſaid to him, 'Saw you that? it was not my hand, it was my father's; my hand is more black in the loof.' 'O (ſaid Gilbert Campbel) that I may ſee thee as well as I hear thee!' 'Would you ſee me (ſays the foul thief) put out the candle, and I ſhall come butt the houſe among you like fire-balls, I ſhall let you ſee me indeed.' Alexander Bailie of Dunraged ſays to the miniſter, let us go ben, and ſee if there be any hand to be ſeen. The devil anſwered, 'No, let him come then alone; he is a good honeſt man, his ſingle word may be believed.' About this time the devil abuſed Mr Robert Hay, a very honeſt gentleman, very ill with his tongue calling him witch and warlock. A little after the devil cries (it ſeems out of purpoſe and in of purpoſe) a witch, a witch, there is

a witch ſitting upon the ruiſt, take her away; he meant a hen ſitting upon the balk of the houſe.

Theſe things being paſt, all went to prayer during which time he was ſilent; prayer being ended, the devil anſwered and ſaid, 'If the goodman's ſon's prayers at the College of Glaſgow, did not prevail with God my father and I had wrought a miſchief here ere now.' To which Alexander Bailie of Dunragged replied, 'Well, well, I ſee you confeſs there is a God, and that prayer prevails with him; and therefore we muſt pray to God and commit the event to him.' To whom the devil replied, 'Yea ſir, you ſpeak of prayer with your broad lipped hat, (for the gentleman had lately gotten a hat in the faſhion with broad lips) I'll bring a pair of ſhears from my father which will clip the lips of it a little.' Whereupon he preſently imagined, that he heard and felt a pair of ſhears going round about his hat, which cauſed him lift it to ſee if the foul thief had meddled with it.

During this time ſeveral things, but of leſs moment paſſed, as that he would have Tom a merchant, Rob a ſmith, John a miniſter, and Hew a lawyer all which in ſome meaſure, came to paſs. As to Janet, the goodman's daughter, he cries to her, 'Janet Campbel, Janet Campbel, wilt thou caſt me thy belt?' Quoth ſhe, 'What a widdy wilt thou do with my belt?' 'I would fain (ſays he) faſten my looſe bones cloſe together with it. A younger daughter ſitting buſking her poppies, as young girls uſe to do, being threatened by the fiend, that he would ding out her harns that is brain her. She anſwered, without being concerned. 'No if God be to the fore:' and ſo fell to the work again. The goodwife of the houſe having brought out ſome bread, was breaking it to give every one of the company a piece. He cries, 'Griſel Wyllie, Griſel Wyllie give me a piece of

that hard bread, (for ſo they call their oat-cakes) I have gotten nothing this day but a bite from Marrit' that is as they ſpeak in that country Margaret. The miniſter ſaid, Beware of that; for it is a ſacrificing to the devil.' The girl was called for, and aſked, If ſhe gave him any hard bread? 'No, ſays ſhe; but when I was eating my due piece this morning, ſomething came and clicked it out of my hand.

The evening being now far ſpent, it was thought fit, that every one ſhould withdraw to his own home. Then did the devil cry out fearfully, 'Let not the miniſter go home, I ſhall burn the houſe if he go; and many other ways did he threaten.' After the miniſter had gone forth, Gilbert Campbel was very inſtant with him to tarry, whereupon he returned, all the reſt going home. When he came into the houſe, the devil gave a great gaff of laughter. You have now, Sir, done my bidding.' 'Not thine, anſwered the other, but in obedience to God, have I returned, to bear this man company whom thou doſt afflict.' Then did the miniſter call upon God. And when prayer was ended, he diſcharged the weaver, and all the perſons of the family, to ſpeak a word to the devil; and when he ſpake, that they ſhould only kneel down and pray to God. The devil then roared out mightly, and cried out. 'What will ye not ſpeak to me? I ſhall ſtrike the bairns, and do all manner of michief.' But after that time no anſwer was made to him and ſo for a long time no ſpeech was heard. Several times hath he beat the children in their beds, and the claps of his loof upon their buttocks would have been heard but without any trouble to them. While the miniſter and gentlemen were ſtanding at the door. ready to go home the miniſter's wife and the goodwife were within; then cried Satan, 'Griſel, put out

the candle.' Says she to the minister's wife. Shall I do it? No, says the other; for then you shall obey the devil. Upon this he cries again with a louder shout "Put out the candle." The candle still burns. The third time he cries "Put out the candle," and no obedience being given to him, he did so often reiterate these words and magnify his voice that it was astonishment to hear him, which made them stop their ears, they thinking the sound was just at their ears; at last the candle was put out. 'Now says he I'll trouble you no more this night." I must here insert what I heard from one of the ministers of that presbytery, who, with the rest were appointed to meet at the weaver's house for prayer, and other exercises of that kind. When the day came, five only met: But before they went in they stood a while in the croft, which lies round about the house, consulting what to do. They resolved upon two things, First, there should be no words of conjuration used as commanding him in the name of God to tell whence he was, or to depart from the family, for which they thought they had no call from God. Secondly, That when the devil spoke, none should answer him, but hold on in their worshiping of God and the duties they were called to. When all of them had prayed by turns and three of them had spoken a word or two from the scripture, they prayed again and then ended without any disturbance. When that brother who informed me had gone out, one Hugh Nisbet one of the company, came running after him, desiring him to come back; for he had begun to whistle. 'No says the other I tarried as long as God called me but go in again I will not."

After the said Gilbert suffered much loss, and had many sad nights not two nights in one week free, and thus it continued till April. From A-

pril to July he had ſome reſpite and eaſe, but after he was moleſted with new aſſaults; even their victuals were ſo abuſed, that the family was in hazard of ſtarving; and that which they ate gave them not their ordinary ſatisfaction they were wont to find.

In this ſore and ſad affliction Gilbert Campbel reſolved to make his addreſs to the ſynod of Preſbyters, for advice and counſel what to do, which was appointed to conveen in October 1655, namely, Whether to forſake the houſe or not? The ſynod, by their committee appointed to meet at Glenluce in February 1656, thought it fit that a ſolemn humiliation ſhould be kept through all the bounds of the ſynod; and, amongſt other cauſes, to requeſt God in behalf of that afflicted family; which being done carefully, the event was, that his trouble grew leſs till April, and from April to Auguſt he was altogether free. About which time the devil began with new aſſaults, and taking the ready meat which was in the houſe, did ſometimes hide in holes by the door-poſts, and at other times hide it under the beds, and ſometimes among the bed-cloaths, and under the linens, and at laſt did carry it quite away, till nothing was left there ſave bread and water. This minds me of a ſmall paſſage, as a proof of what is ſaid. The goodwife one morning making pottage for the childrens breakfaſt, had the tree-plate wherein the meal lay ſnatched from her quickly. "Well (ſays ſhe) let me have my plate again." Whereupon it came flying at her, without any ſkaith done. It is like, if ſhe had ſought the meal too, ſhe might have got it: Such is his civility when he is entered, a ſmall homage will pleaſe him ere he want all. After this he exerciſed his malice and cruelty againſt all perſons in the family, in wearying them in the night-time, by

ſtirring and moving through the houſe, ſo that they had no reſt for noiſe, which continued all the month of Auguſt after this manner. After which time the devil grew yet worſe, by roaring and terrifying them, by caſting of ſtones, by ſtriking them with ſtaves on their bed in the night-time. And upon the 18th of September, about midnight, he cried out with a loud voice, "I ſhall burn the houſe." And about three or four nights after, he ſet one of the beds on fire, which was ſoon put out, without any prejudice, except the bed itſelf.

Thus I have written a ſhort and true account of all the material paſſages which occured. To write every particular, eſpecially of leſſer moment, would fill a large volume. The good man lived ſeveral years after this in the ſame houſe, and it ſeems, by ſome conjuration or other, the devil ſuffered himſelf to be put away, and gave the weaver a peaceable habitation. This weaver has been a very old man, that endured ſo long theſe marvellous diſturbances.

RELATION. XII.

Anent mother Jackſon her witchcraft.

THIS ſtory hath as much certainty with it as any human ſtory can have. The author that writes it is a famous miniſter of the goſpel, and atteſted by famous witneſſes. This woman was arraigned and condemned at Newgate, for bewitching one Mary Glover, a merchant's daughter in Thames-ſtreet. One doctor Boncraft did inform judge Anderſon, then Lord chief juſtice, that the ſaid mother Jackſon was wronged, and that the maid did counterfeit; whereupon the Lord chief juſtice gave order to Sir John Crook then recorder of London, to make trial of them in his cham-

ber at the temple. The maid being ſent for, came with her mother and divers of the neighbours; and about an hour after the witch was ſent for, and was brought in diſguiſed like a country-market woman, with a mufflet hiding her face, and an old hat, and a ſhort cloak ſpattered with mire. When ſhe entered the chamber, the maid ſuddenly fell down backward upon the floor, with her eyes drawn into her head, her tongue toward her throat, her mouth drawn up to her ear, her body became ſtiff and ſenſeleſs. Her lips being ſhut cloſs, a plain and audible voice came out of her noſtrils, ſaying, "Hang her, hang her." Then did the recorder cry for a candle, and a ſheet of paper, and held the paper flaming to her hand, till her hand did bliſter. The bliſter did break and water came out, which dropt down upon the floor, the maid lying ſtill and ſenſeleſs as a dead body, with the voice coming out of her noſtrils, ſaying, "Hang her, hang her." Then the recorder called for a long pin, which he held in the flame of the candle till it was very hot, and thruſt the head of it into her noſtrils to ſee if that would make her ſneeze, wink, or bend her brows, or ſtir her head, which ſhe did not, but lay ſtill as one dead and ſenſeleſs. Then I told the recorder (ſaid my author) that I had often prayed with the maid, and that when I did conclude with the Lord's prayer, the maid as ſoon as I ſaid ("but diliver us from evil,") was toſt up, and ſhaken as if a maſtiff dog ſhould take a little cur into his mouth, and ſhake him. Then the recorder bade the Witch ſay the Lord's prayer which ſhe did till ſhe came to theſe words, "But deliver us from evil," which ſhe ſkipt over, and would by no means be brought to ſay them. Then they bade her rehearſe the articles of the Chriſtian faith, which ſhe did, till ſhe came to theſe words (our

Lord) that Jeſus Chriſt was our Lord. I told the the recorder alſo, that when the maid was in her ſenſeleſs and dead fits, if the witch did but lay her hand upon her, ſhe was toſt and thrown towards her. Thereupon the recorder cauſed the maid to be taken up, and laid upon a bed, and cloaths to be laid upon her, eſpecially her head, becauſe ſhe ſhould not ſee nor hear. Then he made ſigns to the women to ſtand round about the bed, and that the witch ſhould ſtand among them, and that every one ſhould lay hands upon her ſoftly, which they did, and the maid did not ſtir, till the Witch laid her hand upon her: then all the cloaths were thrown off, and the maid toſt towards her. Whereupon, the recorder, looking upon the Witch, ſaid, "Lord have mercy upon thee woman," and ſent her to Newgate. Then as ſoon as ſhe was gone, the voice that came out of the maid's noſtrils ceaſed, and ſhe came to herſelf, and went home with her mother.

About three weeks or a month after the Witch was condemned, the maid continued every ſecond day in moſt ſtrange and fearful fits and torments. The recorder hearing of it, did blame me and all the miniſters of London. And told me, "That we might all be aſhamed to ſee a child of God in the claws of the devil, without any hopes of deliverance, but by ſuch means as God hath appointed, *viz.* faſting and prayer."

Within few days after, it pleaſed God to make me an inſtrument to draw five miniſters, and other good Chriſtians together, to ſet a day apart, and to join with me in that holy exerciſe, wherein we continued from morning till after candle lighting. Then on a ſudden, after a fearful conflict which did much amaze ſome, and cauſed them to cry with a confuſed noiſe, "Jeſus ſave, Jeſus help," the maid did ſtart out of a wand chair, where ſhe ſat, and with her ſtrength did lift up

me with her. I kneeling behind her, and holding her in my arms ſhe did throw white froth out of her throat and mouth round about the chamber, and on a ſudden fell down into the chair, as one truly dead, with her head hanging down into the chair, her neck and arms, limber and ſouple, which before were ſtiff as a frozen thing; then ſuddenly life came into her whole body, and her eyes, which were drawn into her head, and her tongue, which was pulled into her throat, came into their right place. Then ſhe looked up with a chearful countenance round about the chamber, and with a loud voice ſpake ſaying, "O he is come, he is come, the Comforter is come, the Comforter is come, I am delivered," Her father hearing theſe words, wept for joy, and with a faultering voice, ſaid, "O theſe were her grand-father's words, when he was at the ſtake, the fire crackling about him." It ſeems he died a martyr in Queen Mary's time. Then ſhe kneeled down, and offered a ſweet evening ſacrifice of thanks and praiſe to God for her deliverance till her voice grew weak. Then did the miniſter ſpeak to her to forbear, and let one of them end the day with thankſgiving. And in regard that I (ſaid the miniſter) had begun the day with prayer, the company deſired me to make end with thankſgiving. This being done, care was had of her, to put her to ſome miniſter for a year, leaſt Satan ſhould aſſault her again. And by common conſent ſhe was put to me, and I took her home to my own houſe, for being my ſervant for that time, and her mother and ſiſter, and lodged them at my houſe, in great Saint Helen's. Which then was my living. This relation was publiſhed in the year 1642, by the miniſter, whoſe name is Lewis Hughes, and is yet to be ſeen in print.

RELATION XIII.

King Duff, the 78 king of Scotland *bewitched.*

THough this be well known to all who read our Scots Hiſtories, yet it will not be amiſs to inſert it here, as in its own place, for their ſakes, eſpecially, who have not heard of it. While the king was about the ſettling of the country, and puniſhing the troublers of the peace, he began to be ſore afflicted in his body with a new and unheard of diſeaſe, no cauſes of his ſickneſs appearing in the leaſt. At length, after that ſeveral remedies and cures were made uſe of to no purpoſe, a report is ſpread, the authors thereof being uncertain, that the king was brought to that ſickneſs and trouble by witches. The ſuſpicion aroſe from an unuſual ſweating he was under, his body pining and withering away by little and little, and his ſtrength failing day by day. And ſince all his phyſicians had done their utmoſt, and yet no appearance of recovery, it was ſuppoſed his caſe was extraordinary. Therefore all men being vehemently intent upon the event, news came to the court, that night-meetings were kept at Forres a town in Murray, for taking away the life of the king. This was preſently received and believed for truth, becauſe no other thing did occur for the preſent more probable. Whereupon truſty and faithful men are preſently ſent away to one Donald, governor of the Caſtle there, in whom the king had the greateſt truſt and confidence. This man having gotten ſome knowledge of the buſineſs from a certain young wench, whoſe mother was under a bad report of being ſkilful in this black art, found out and diſcovered the whole matter. The young harlot is taken, becauſe ſhe

had ſpoken ſome words raſhly anent the king's ſickneſs, and that within a few days his life would be at an end. Some of the guard being ſent, found the laſs's mother, with ſome haggs, ſuch as herſelf, roaſting before a ſmall moderate fire, the king's picture made of wax. The deſign of this horrid act was, that as the wax by little and little did melt away, ſo the king's body, by a continual ſweating, might at laſt totally decay. The waxen image being found and broken, and thoſe old haggs being puniſhed by death, the king did in that ſame moment recover. Compare this with the firſt relation, and you will find them jump and agree exactly.

RELATION XIV.

The apparition of Edward Avon to his ſon-in-law, Thomas Goddard.

THomas Goddard of Marleburgh, in the county of Wilts, weaver, on the ninth of November 1674, going to Ogburn, at a ſtile on the highway, about nine in the morning, met the apparition of his father-in-law, one Edward Avon, of this town, glover, having upon him, to appearance, the ſame cloaths, hat, ſtockings and ſhoes, he did uſually wear when he was living, ſtanding by, and leaning over that ſtile; which when he came near, the apparition ſpake to him, with an audible voice, theſe words, "Are you afraid?" To which he anſwered, "I am, thinking on one who is dead and buried, whom you are like." To which the apparition replied with the like voice, "I am he you were thinking on; I am Edward Avon your father-in-law: Come near to me, I will do you no harm." To which Goddard anſwered, "I truſt in him that bought my ſoul with his precious

blood, you ſhall do me no harm." Then the apparition ſaid, "How ſtands caſes at home?" Goddard aſked, "What caſes?" Then it aſked him, "How do William and Mary?" Meaning, as he conceived, his ſon William Avon, a ſhoemaker here, and Mary his daughter, the ſaid Goddard's wife. Then it ſaid, "What? Taylor is dead;" meaning, as he thought, one Taylor of London, who married his daughter Sarah; which Taylor died at Michaelmas laſt. Then the apparition held out his hand, and in it, as Goddard conceived, 20 or 30 ſhillings in ſilver, and then ſpake with a loud voice, "Take this money, and ſend it to Sarah; for I ſhut up my bowels of compaſſion toward her in my life time, and now there is ſomewhat for her." And then ſaid, "Mary (meaning the ſaid Goddard's wife, as he conceived) is troubled for me; but tell her, God hath ſhewed mercy contrary to my deſerts." But the ſaid Goddard anſwered, "In the name of Jeſus I refuſe all ſuch money." Then the apparition ſaid, "I perceive you are afraid, I will meet you ſome other time." And immediately it went up the lane to his appearance. So he went over the ſame ſtile, but ſaw it no more that day.

He ſaith, The next night about ſeven of the clock, it came and opened his ſhop windows, and ſtood in the like cloaths, looking him in the face, but ſaid nothing to him. And the next night after, as Goddard went forth into his back-ſide, with a candle in his hand, it appeared to him again in the ſame ſhape, but he being in fear ran into his houſe, and ſaw it no more then.

But he ſaith, that on Thurſday the 12th inſtant, as he came from Chilton, riding down the hill between the manor-houſe and Axford-farm-field, he ſaw ſomewhat like a hare croſſing his way, at which his horſe was frighted, threw him into the

dirt, and as ſoon as he could recover on his feet, the ſame apparition met him there again in the ſame habit, and there ſtanding about eight foot before him in the way, ſpake again to him with a loud voice, "Source (a word he commonly uſed when living) you have ſtayed long," and ſaid to him, "Thomas, bid William Avon take the ſword that he had of me, which is now in his houſe, and carry into the wood, as we go to Aiton, to the upper end of the wood, by the way-ſide, for with that ſword I did wrong thirty years ago, and he never proſpered ſince he had that ſword. And bid William Avon give his ſiſter Sarah twenty ſhillings which he received of me. And do you talk with Edward Laurence, for I borrowed twenty ſhillings of him ſeveral years ago, and did ſay I had paid him, but I did not pay it him; and I would deſire you to pay him twenty ſhillings out of the money which you had from James Elliot at two payments.' Which money the ſaid Goddard now ſaith, was five pounds which James Elliot a baker here owed the ſaid Avon on bond, and which he, the ſaid Goddard, had received from the ſaid Elliot ſince Michaelmas, at two payments. *viz.* Thirty-five ſhillings at one, and three pound five ſhillings at another payment. And it further ſaid to him, "Tell Margaret (meaning his own wife, as he conceived) that I would deſire her to deliver up the little money which I gave to little Sarah Taylor the child, or any one ſhe will truſt for it: But if ſhe will not ſpeak to Edward Laurence to perſuade her; but if ſhe will not, then tell her that I will ſee her very ſuddenly; and ſee that this be done within a twelve month, and a day after my deceaſe, and peace be with you." And ſo it went away over the rails into the wood there in the like manner, as any man would go over a ſtile, to his apprehenſion, and ſo he ſaw it

no more at that time. And he ſaith, that he paid the twenty ſhillings to Edward Laurence of this town, who being preſent, now doth remember, he lent the ſaid Avon twenty ſhillings about twenty years ago, which none knew but himſelf and his wife, and Avon and his wife, and was never paid it again, before now by this Goddard.

And this Goddard further ſays, that this very day, by Mr Major's order, he with his brother in law William Avon, went with this ſword, and about nine o'clock this morning, they laid down the ſword in the copſe, near the place the Apparition had appointed Goddard to carry it: and then coming away thence, Goddard looking back, ſaw the ſame Apparition again in the like habit as before; whereupon he called to his brother-in-law, and ſaid, "Here is the Apparition of our father," who ſaid, "I ſee nothing;" then Goddard fell on his knees, and ſaid, "Lord open his eyes that he may ſee it, if it be thy bleſſed will." And the Apparition to Goddard's appearance, beckned with his hand to come to it, and then Goddard ſaid, "In the name of the Father, Son, and Holy Ghoſt, what would you have me to do?" Then the Apparition ſaid to him, "Thomas, take up the ſword and follow me." To which it anſwered, "Thomas, do you take up the ſword; and ſo he took up the ſword," and ſo he took up the ſword and followed the Apparition about ten poles in length further into the copſe, and then turning back, he ſtood ſtill about a pole and a half from it, his brother-in-law ſtaying behind at the place where they firſt laid down the ſword; then Goddard laying down the ſword upon the ground ſaw ſomething ſtand by the Apparition like a maſtiff dog of a brown colour.

Then the Apparition coming towards Goddard, he ſtept back about two ſteps. And the Appa-

rition ſaid to him, 'I have a permiſſion to you, and a commiſſion not to touch you;' and then it took up the ſword, and went back to the place, at which before it ſtood, with a maſtiff-dog by it as before, and pointed the top of the ſword into the ground, and ſaid, 'In this place lies buried the body of him whom I murdered in the year 1635, which is now rotten and turned to duſt.' Whereupon Goddard ſaid, 'I do adjure you in the name of the Father, Son, and Holy Ghoſt, when did you commit this murder.' And it ſaid, 'I took money from the man, and he contended with me, and ſo I murdered him.' Then Goddard aſked him, who was confederate with him in the ſaid murder? And he ſaid, 'None but myſelf was acceſſary thereto.' Then Goddard ſaid, 'What would you have me to do in this thing? And the Apparition ſaid, 'This is, that the world may know that I murdered a man, and buried him in this place in the year 1635.

Then the Apparition laid down the ſword, on the bare ground there, whereon grew nothing, but ſeemed to Goddard to be as a grave ſunk in; and then the Apparition running further into the copſe, vaniſhed, and ſaw it no more; whereupon Goddard and his brother-in-law, Avon, went away together, leaving the ſword there. Avon told Goddard he heard his voice, and underſtood what he ſaid, and heard other words diſtinct from his, but could not underſtand a word of it, nor ſaw any Apparition at all, which he now being preſent affirmeth, and all, which the ſaid Goddard then atteſted under his hand, and affirmed he will depone the ſame, when he ſhall be thereto required.

RELATION XV.

Some observable passages of GOD's providence to a godly minister, in giving him full clearness concerning Bessie Graham, suspected of witchcraft.

SHE was apprehended about the end of August 1649, upon some threatening words she had spoken in her drunkenness to John Ranken's wife, in Kilwinning, whereupon the poor woman ten days after took sickness and died, she was imprisoned in the steeple for thirteen weeks, all which time I, the minister, repaired to her, but found her still more and more obdured; in all her discourses she was so subtile, that not only I could get no advantage by her words, but sometimes she made me think that she was an innocent woman; so that I was much grieved for her hard usage, if it could have been helped, and had my own secret wishes, she had never been meddled with. Yea, if she could have made an escape, I being innocent of it, I could have been glad; for I feared much, that all we could get proven on her, would not have been a sufficient ground for the civil magistrate to give a warrant for putting her to an assize. Or if they had given a warrant, I feared the assize would not condemn her, unless I had advised them thereto, wherein I was not clear, so that she could have been set at liberty, and I blamed for it by reason of my not advising the assize to condemn her. At this nick of time one Alexander Bogs, skilled in searching the mark, came, being often sent for, and finds the mark on the middle of her back, wherein he thrust a great brass pin, of which she was not sensible, neither did any blood follow when the pin was drawn out. I looked upon this but as a

ſmall evidence in reſpect of what I found afterwards; yet this ſomewhat inclined the judges to ſend the proceſs to Edinburgh, tho' there were ſmall hopes of obtaining a commiſſion for putting her to an aſſize, my fears deceived me; for I was informed that a commiſſion was granted, though with difficulty: But here my ſtrait was augmented; for the chiefeſt man in the pariſh refuſed to meet, profeſſing he thought all that was proven on her were but clatters, and I was informed that others of the judges did ſay little leſs; however I myſelf could not think her guilty: Yet if the aſſize had put her to it, I was not ſo clear to adviſe them, by reaſon that the things were proven but by one witneſs. This put me to many thoughts and prayers, wherein I did engage myſelf to God, that if he would find me out a way for giving me and the aſſize full clearneſs, either by her own confeſſion or otherwiſe, I ſhould remark it as a ſingular favour, and a ſpecial mercy. This reſolution I did often reiterate, "Lord make me mindful of it." After a ſhort time, providence brought to light an unexpected preſumption of her guiltineſs, which did convince me more, than any of the reſt. Upon Wedenſday the twenty eight of November in the evening, I went to exhort her to a confeſſion, with Alexander Simpſon the kirk-officer and my own ſervant with me, after labouring with her in vain, we left her, but when I came to the ſtair-head, I reſolved to halt a little to hear what ſhe would ſay, within a very ſhort ſpace, ſhe begins to diſcourſe as if it had been to ſomebody with her, her voice was ſo low, that I could not underſtand what ſhe ſaid, except one ſentence, whereby I perceived, ſhe was ſpeaking of ſomewhat I had been challenging her of, and ſhe had denyed; after ſhe had ſpoken this, af-

ter a little while I heard another voice ſpeaking and whiſpering, as it were conſering with her, which preſently I apprehended to be the foul fiend's voice: but being uncertain, if thoſe that were with me had heard it, ſo as they could give teſtimony concerning it, and not daring to aſk them, leaſt ſhe hearing our whiſpering ſhould have ſpoken no more, I reſolved to ſtand a little longer, ſhe having kept ſilence a time upon occaſion as I thought of ſome little din amongſt us, at our hearing of an uncouth voice, ſhe began to ſpeak again, and before ſhe had well ended, the other voice ſpeaketh as it were a long ſentence, which, though I underſtood not what it was, yet it was ſo low and ghoſtly, that I was certainly perſuaded that it was another voice than hers. Beſides her accent and manner of ſpeaking was, as if ſhe had been ſpeaking to ſome other, and that other voice to my beſt remembrance, did begin before ſhe had ended, ſo that two voices were to be heard at once.

By this time fear took hold on Alexander Simpſon being hindmoſt in the ſtair, and thereby he cries out: I did exhort him with a loud voice not to fear; and ſo we came all of us down the ſtair, bleſſing God that had given me ſuch a clearneſs in the buſineſs, they both who were with me declared, they had heard the uncouth voice, both the times. Within a quarter of an hour I went up again, with two or three able men with me, and brought her down to the ſchool, having placed ſix men to watch, where ſhe remains at the time of my writing hereof, November 30th, obſtinate and obdured, and I fear ſhe ſhall be ſo to her death.

Some ſpecial Providence I obſerved in all theſe.

FIRST, That however we knew nothing at our firſt apprehending of her, but only that ſhe was of a bad report, and had ſome boaſting words to John Ranken's wife, after which ſhe died ſhortly; yet partly more and more light brake up, until ſo many preſumptions were proven on her, as the civil magiſtrate did judge it equitable to put her to an aſſize. Secondly, That Alexander Boys came and found the mark upon her, at that very nick of time, when there was an inclination to let her go free, which though it did not ſay much, yet it was a mean to keep her ſtill in priſon. Thirdly, That a commiſſion was granted upon more ſlender grounds, than any which had been granted before, and that the Lord keeped up the greateſt evidence of her guilt, until the commiſſion was obtained, and the day for the aſſize appointed. Fourthly, That the commiſſion being granted, I was in a great ſtrait what to do, no leſs being preſented to me than her blood guiltineſs, if I ſhould adviſe to condemn her, and the ſparing of an enemy to God, if I ſhould not adviſe; this made the mercy in giving me ſo full clearing the more acceptable. Fifthly, That God did make all other means miſgive which I did uſe, until he ſhould clear me by theſe, whereby more of himſelf was ſeen. Sixthly, That before he gave me clearing, I was made to engage myſelf, to a ſpecial obſervation of his moſt remarkable providences towards me. Seventhly, That, I had often thoughts to uſe the means of trying her, by going to watch in the night, if I could hear the devil and her confering together, but was always hindered until this time, having no ſuch reſolution when I was

coming out from her, but only a preſent purpoſe to ſtand a little, not thinking to hear any thing of this kind, and if ſhe had not preſently begun to ſpeak, I would have preſently gone away. Eightly, That I myſelf was preſent at the hearing of their conference; if it had been any other, I would neither have been ſo fully ſatisfied myſelf, nor yet others who ſhould hear of it. Ninthly That not only I, but two with me did hear alſo, which will make a legal proof. Tenthly That I was born up with courage all the time, acting faith in God, that the foul ſpirit ſhould not do us harm, though he was ſo near unto us. Eleventhly, That I heard as much as did give full clearing that it was another voice, though I could not get any of the words underſtood. The Lord thinking it ſufficient to looſe me out of the ſtrait, though he would not ſatisfy my curioſity. Twelfthly, Though I could not get the words underſtood, yet there was as much evidence, as made it clearly appear, it was another voice than hers.

As 1ſt, That we heard twice. And 2dly, three of us did ſo think. 3dly, That I was in courage, and ſo my judgment not jumbled by any fearful apprehenſions. 4thly, That the accent and way of her diſcourſe, and in what we did underſtand of it, was not after the manner how one regrates a thing to himſelf, but of one conferring with another. 5thly, That the other voice was to my certain hearing of a different accent from hers, ſo hollow and ghaſtly, that it was as eaſy for me to put a difference between them in the mean time, as between the voice of a man and the voice of a child. 6thly, That to my beſt remembrance the uncouth voice began before ſhe ended, ſo that two voices were to be heard at once. Laſtly, Alexander Simpſon underſtood their language, and afterward did depone the words judicially.

It is good (1) For folk to hold on in doing of duty, though they foreſee inſuperable difficulties before they come to the end of it. Let a man go on till he come to the difficulty, and ere he come that far on, God will remove it. (2) 'Tis good in aſking mercies to engage the heart to ſome duties of thankfulneſs, upon the granting them. (3) How zealous is the devil to get ſouls damned, that tho' he be of an excellent ſubſtance, of great natural parts, long experience, and deep underſtanding, yet he will ſo far inſlave himſelf to poor miſcreant bodies as to be ready at their call, to diſcourſe and keep company with them, that at the laſt he may get them. How ſerviceable and truſty ſoever the devil ſeems to be unto witches, yet he cares not to enſnare them at the laſt; for he could not but know, that we were waiting on to hear him and her; ſo that on purpoſe he had entered in diſcourſe with her, that ſhe might be taken in the grin.

I come to ſome other remarkable paſſages concerning Elizabeth Graham before her death, giving evidence that ſhe was moſt guilty of witchcraft, though ſhe died obſtinate, and would not confeſs. Upon Saturday night, November 13th, ſhe ſeemed to incline to a confeſſion, and promiſed to William Watt to tell me to morrow after ſermon all that was in her heart. At which time, I had none with me, but William Watt. When I ſpoke with her, ſhe regrated her miſpent time, but eſpecially her malice towards myſelf, which ſhe affirmed the devil tempted her to. All which time ſhe ſpake with a very low voice, that although I deſired her to ſpeak out, we could ſcarce hear her. Whereupon I enquired the reaſon why ſhe was not able to ſpeak louder? She replied, "That when ſhe ſet herſelf to ſpeak any thing that was for her

ſoul's good, ſhe dought not get ſpoken." Theſe were her words, "But if ſhe would ſcold and flyte, as ſhe uſed to do, the devil would give her ſtrength enough to ſpeak as loud as ever ſhe did." Within a little I poſed her if ſhe was guilty of witchcraft? She ſtared with her eyes by me, firſt to the one ſide, and then to the other; at which time, I think certainly that ſhe ſaw the devil: For immediately after, ſhe began to rail upon me, although ſhe had confeſſed her malice at me, was partly the the cauſe of her greateſt grief, and ſtill as ſhe went on in railing; her voice became ſtronger and ſtronger, till at laſt, ſhe ſpoke as loud as ever ſhe did.

Upon Monday before noon, ſhe was moſt bitter in the language. I poſed her, what grounds of confidence ſhe had, if it would be well with her ſoul? She anſwered, "She had no grounds yet; for ſhe had lived a wicked woman, and had not yet repented; but ſhe hoped, ſhe would get heaven, and get repentance, and a change would be wrought in her; and though ſhe was to live but a ſhort while, ſhe was ſure of it, and that I would ſoon ſee it." I thought, in the mean time, ſhe had ſpoken that in her rage. But after, I perceived the devil and ſhe had a further deſign in it, as appears by what follows. That ſame day afternoon, they came, and told me, that ſhe had fallen to pray, and had many gracious words, expreſſing her own vileneſs, and the ſenſe ſhe had of God's mercy, and with tears: in which ſtrain ſhe continued till after ſupper. I came then to ſee her, at which time ſhe was continuing ſtill as before, aggravating her ſin and guilt, and ſhewing her hopes of ſalvation, and deſire to die. And all along ſhe had ſuch pithy expreſſions, and ſcripture ſo often, and plentifully cited, that I was put to wonder, conſidering, that I ever had found her altogether

ignorant of the grounds of religion, both before and after she was put into prison.

After I had wondered at it a while, without speaking to her, considering what she had foretold so confidently before noon, I concluded in my own mind, that it was a draught between the devil and her, to feign repentance in such an odd way, that we might be deceived; being made to think, that she was not a witch, else she would confess it, seeing God had given her repentance.

Whereupon seriously considering the matter I posed her of guiltiness, she confessed all the particulars of the process, which did not certainly conclude her to be a witch; but the rest of the particulars she denied, as also the crime of witchcraft itself. However she said, "She knew she would die, and desired not to live; and she thought we would be free before God of her blood, because that, however she was free." Yet there were so many things deponed against her, that tho' it was hard for us to think otherwise of her than we did, yet she knew well enough her own innocence. Thus I have written all these particulars, as I found them in the authentic record, written by the minister's own hand. She was soon after executed, and died without any acknowledgement of witchcraft.

RELATION XVI.

Anent the apparition of Sir George Villiers.

SOme few days before the Duke of Buckingham went to Portsmouth, where he was stabbed by Felton, the ghost of his father, Sir George Villiers, appeared to one Parker, a religious and sober man, who had been a servant to the said Sir George, but now a servant to the Duke his son,

he appeared to him, I say, in his morning chamber-gown, and charged him to tell his son, that he should decline that employment and design he was going upon, or else he would certainly be murdered. Parker promised to the apparition to do it. The Duke making preparation for his expedition, the apparition came again to Parker, taxing him very severely for his breach of promise, and required him not to delay the acquainting his son of the danger he was in. Then Parker the next day tells the Duke, "That his father's ghost had twice appeared to him, and had commanded him, without any further delay, to give him that warning." The Duke slighted it, and told him, "that he was an old doting fool." That night the apparition came to Parker a third time, saying, "Parker, thou hast done well in warning my son of his danger, but tho' he will not believe thee, go to him once more however, and tell him from me by such a token, (naming a private token) which no body knows but only he and I, that if he will not decline this voyage, such a knife as this is (pulling a long knife out from under his gown) will be his death." This message Parker also delivered the next day to the Duke, who, when he heard the private token, believed he had it from his father's ghost. Yet, said he, that his honour was now at stake, and he could not go back from what he had undertaken, come life come death. This passage Parker, after the Duke's murder, communicated to his fellow-servant Henry Celey, who told it to a reverend divine, a neighbour of mine, (says my author) from whose mouth I have it. This Henry Celey has not been dead above twenty years; and his habitation, for several years before his death, was at North Currie, but three miles from this place. My friend the Divine aforesaid, was an intimate acquaintance of this Henry Celey's,

and assures me he was a person of known truth and integrity.

RELATION XVII.

Anent Hattaraick an old Warlock.

THIS man's name was Sandie Hunter, who called himself Sandie Hamilton, and it seems, was called Hattaraick by the devil, and so by others, as a nick-name. He was first a noltherd in East Lothian to a gentleman there. He was much given to charming, and curing of men and beasts by words and spells. His charms sometimes succeeded, sometimes not. On a day herding his kine upon a hill-side in the summer-time, the devil came to him in the form of a mediciner, and said, "Sandie, you have too long followed my trade, and never acknowledged me for your master; you must now take on with me, and be my servant, and I will make you more perfect in your calling." Whereupon the man gave up himself to the devil, and received his mark, with this new name. After this he grew very famous thro' the country, for his charming, and curing of diseases in men and beasts, and turned a vagrant fellow, like a jockie, gaining meal and flesh, and money by his charms; such was the ignorance of many at that time. Whatever house he came to, none durst refuse Hattaraick an alms, rather for his ill, than his good. One day he came to the yait of Samuelston, when some friends after dinner were going to horse. A young gentleman, brother to the lady seeing him, switcht him about the ears, saying, "You warlock cairle, what have you to do here?" whereupon the fellow goes away grumbling, and was overheard say, "You shall dear buy this ere it be long." This was *damnum*

minatum. The young gentleman conveyed his friends a far way off, and came home that way again, where he supped. After supper taking his horse, and crossing Tyne water to go home, he rides throw a shady piece of a haugh, commonly called Allers, and the evening being some what dark, he met with some persons there that begat a dreadful consternation in him, which for the most part, he would never reveal. This was *malum secutum.* When he came home, the servants observed terror and fear in his countenance. The next day he became distracted and was bound for several days. His sister the Lady Samuelston hearing of it, was heard say, "Surely that knave Hattaraick, is the cause of his trouble, call for him in all haste." When he had come to her, "Sandie, says she, what is this you have done to my brother William?" "I told him, says he, I should make him repent his striking of me at the yait lately." She giving the rogue fair words, and promising him his pock full of meal, with beef and cheese, persuaded the fellow to cure him again. He undertook the business, "but I must first, says he, have one of his sarks," which was soon gotten. What pranks he plaid with it cannot be known. But within a short while the gentleman recovered his health. When Hattaraick came to receive his wages, he told the Lady, "Your brother William shall quickly go off the country, but shall never return." She knowing the fellow's prophesies to hold true, caused her brother to make a disposition to her of all his patrimony, to the defrauding of his younger brother George. After that this warlock had abused the country for a long time, he was at last apprehended at Dunbar, and brought into Edinburgh, and burnt upon the Castle hill.

I have insert this story, which I had from the

gentleman's own brother, a thing well known at that time thro' the country, not ſo much for any matter in it, as that it may be an occaſion to me to ſpeak a little of charms. The word charm or incantation comes from the Latin word *carmen*, ſignifying a verſe, becauſe the Roman ſoothſayers gave their charms in verſe. It is only a ſtrange compoſure of words to blind the underſtanding of people, pretending by virtue of words great matters may be brought to paſs. But words of themſelves, either ſpoken or written, (as theſe charms) have no force to bring any thing to paſs. It is only the power of the almighty God. Charming is much practiſed by the Pope, and the Romiſh church. Their whole forms of religion, both in private and in public conſiſting of charms of all ſorts. Pope Leo had a charm, which he ſaid he had from an angel, who taught him that whoſoever carried that charm in write about him, and ſaid every day three Pater Noſters, three Aves, and one Creed, ſhall not that day be conquered of his enemies, nor be in other danger ghoſtly or bodily, but ſhall be protected by theſe holy names of Jeſus Chriſt, written with the four Evangeliſts, and croſſes between them, as † Jeſus † Chriſtus † Meſſias † Soter † Emmanuel, &c. It is ſtill a common practice among the Papiſts, to carry charms about them, to make them ſhot-free when they go to war; as alſo hath been found by experience in the late Iriſh wars, many of the idolatrous Iriſh being found with charms in their pockets, compoſed by the Popiſh clergy. They make their holy water by a charm or conjuration, thus, "I conjure thee, thou creature of water, in the name of the Father, Son, and Holy Ghoſt, that thou drive the devil out of every corner of this church and altar; ſo that he remain not within our precincts, which are juſt and holy. This is uſed in the de-

dication of their churches. Thus by holy water they not only conjure the devil from their churches, but from dwelling-houſes, from meat and drink from ſalt upon the table. They dedicate their bells in ſteeples, which have power to clear the air from devils. It is likewiſe a ſort of charm which many witches have, namely, to cut the rowan tree between the two Beltan days. If any man or woman, horſe, or cow, ſhall have a piece thereof upon them, no devils or fairy ſhall have power to meddle with them. An old woman whom I read of, uſed this charm, when ſhe went to bed.

Matthew, Mark, Luke and John,
The bed be bleſt that I ly on.

Another old woman taught her neighbour this charm, when the butter would not churn.

Come butter come,
Come butter come,
Peter ſtands at the gate
Waiting for a butter'd cake,
Come butter come.

RELATION. XVIII.

The Apparition of the ghoſt of Mrs Bretton.

DOctor Bretton late rector of Ludgate, at Deptford, lived formerly in Herefordſhire, and married the daughter of doctor Santer. This gentlewoman was a perſon of extraordinary piety, which ſhe expreſſed, as in her life, ſo at her death. She had a maid that ſhe had a great kindneſs for; who was married to a near neighbour, whoſe name, as I remember, was Alice. Not long after her death, as Alic was rocking her child in the evening, ſhe was called from the cradle by one knocking at the door, which being opened, ſhe

was ſurpriſed at the ſight of a gentlewoman, not to be diſtinguiſhed from her late miſtreſs, neither in perſon nor habit. She was in a morning gown, the ſame in apearance with that ſhe had often ſeen her miſtreſs wear. At firſt ſight ſhe expreſſed very great amazement, and ſaid, "Were not my miſtreſs dead, I ſhould not queſtion but you are ſhe." She replied, "I am the ſame that was your miſtreſs," and took her by the hand, which Alice affirmed was cold as a ſtone.

She added, "That ſhe had buſineſs of great importance to employ her in, and that ſhe muſt go immediately a little way with her," Alice trembled and beſeeched her to excuſe her, and entreated her very importunately to go to her maſter, who muſt needs be more fit to be employed. She anſwered, "That he who was her huſband, was not at all concerned, but yet ſhe had a deſire rather to make uſe of him, and in order thereunto had ſeveral times been in his chamber, but he was ſtill aſleep; nor had ſhe power to do more than once uncover his feet towards the awakening of him." And the doctor ſaid, "That he did hear a walking in his chamber in the night, which till now he could give no account of." Alice next objected, That her huſband was gone a journey, and ſhe had no one to look to her child, that it was very apt to cry vhemently, and ſhe feared if it awakened before her return, it would cry itſelf to death, or to do itſelf miſchief." The apparition replied, "The child ſhall ſleep till you return."

Alice, ſeeing there was no avoiding it, ſorely againſt her will, followed her over a ſtile into a large field, who then ſaid to her, "Obſerve how much of this field I meaſure with my feet." And when ſhe had taken a good large and leiſurely compaſs, ſhe ſaid "All this belongs to the poor,

it being gotten from them by wrongful means," and charged her to go and tell her brother whose it was at that time, that he should give it up to the poor again forthwith, as he loved her and his deceased mother. This brother was not the person who did this unjust act, but his father. She added "That she was the more concerned, because her name was made use of at some writting, that related to this land."

Alice askt her, how she should satisfy her brother, that this was no cheat or delusion of her fancy. She replied, "Tell him this secret which he knows, that only himself and I are privy to, and he will believe you." Alice having promised to her to go on this errand, she proceeded to give her good advice, and entertained her all the rest of the night, with heavenly and divine discourse. When the twilight appeared, they heard the noise of horse-bells, whereupon the apparition said, "Alice, I must be seen by none but yourself," and so she disapeared.

Immediately Alice in all hast runs home, being thoughtful for her child, but found it, as the apparition had said, asleep, as she left it. When she had dressed it and committed it to the care of a neighbour, away she went to her master the doctor, who amused at the account she gave him, sent her to his brother-in-law. He at first hearing Alice's story and message, laughed at it heartily. But she had no sooner told him the secret, but he changed his countenance, and told her, he would give the poor their own, and accordingly he did it, and they now enjoy it.

This with more circumstances many times has been related by doctor Bretton himself, who was well known to be a person of great goodness and sincerity. He gave a large narrative of this apparition of his wife to two of my friends, saith

my author. Firſt to one Miſtreſs Needham, and afterwards a little before his death, to doctor Whichcot.

RELATION XIX.

Touching an Apothecary's ſervant that returned to the ſhop, after he had been dead.

THis is a known paſſage, which happened in the year 1659, at Croſſen in Sileſia; this is a part in Germany, which long ſince was under the Polonians, but is now ſubject to the crown of Bohemia; the chief magiſtrate of that town at the time was the princeſs Eliſabeth Charlotta, a perſon famous in her generation. In the ſpring of the aforeſaid year, one Chriſtopher Monig a native of Serbeſt, a town belonging to the princeſs of Anhalt, ſervant to an Apothecary, died and was buried with the uſual ceremonies of the Lutheran Church; a few days after his deceaſe, a ſhape exactly like him in face, cloaths, ſtature, mein, &c. appeared in the Apothecary's ſhop, where he would ſet himſelf down, and walk ſometimes, and take boxes, pots, and glaſſes from the ſhelves, and ſet them again in other places, and ſometimes try and examine the goodneſs of the medicines, weigh them in a pair of ſcales, pound the drugs with a mighty noiſe in the mortar: nay, ſerve the people that came with their bills to the ſhop, take their money, and lay it ſafe up in the counter, In a word, do all things that a journey-man in ſuch caſes uſes to do; he looked very ghoſtly upon theſe that had been his follow ſervants, who were afraid to ſay any thing to him; and his maſter being ſick at that time of the gout, he was often very troubleſome to him, would take the bills that were

brought to him out of his hand, ſnatch away the candle ſometimes, and put it behind the ſtove. At laſt, he took a cloak that hung in the ſhop, put it on, and walked abroad, but minding no body in the ſtreets, he entered into ſome of the citizens houſes, and thruſt himſelf into their company, eſpecially of ſuch as he had formerly known, yet ſaluted no body, nor ſpoke to any one, but to a maid ſervant, whom he met with hard by the church-yard, and deſired her to go home to his maſter's houſe and dig in a ground chamber, where ſhe would find ineſtimable treaſure: but the maid amazed at the ſight of him ſwooned, whereupon he lift her up, but left ſuch a mark upon her fleſh with lifting her, that it was to be ſeen for ſome time after; the maid having recovered herſelf, went home, but fell deſperately ſick upon it, and in her ſickneſs diſcovered what Monig had ſaid to her, and accordingly they digged in the place ſhe had named, but found nothing but one old decayed pot with an Hemarites, or blood-ſtone in it. The princeſs her upon cauſed the young man's body to be digged up, which they found putrfied with purulent matter flowing from it: and the maſter being adviſed to remove the young man's goods, linens, clothes, and things he left behind him, when he died out of the houſe, the ſpirit thereupon left the houſe, and was ſeen no more. And this ſome people now living will give their oath upon, who very well remember they ſaw him after his deceaſe, and the thing being ſo notorious, there was inſtituted a public diſputation about it in the acadamy of Leipſick, by Henry Couradus, who diſputed for his doctor's degree in the univerſity. And this puts me in mind of an apothecary at Reichenbach in Sileſia, about fifteen years ago, who after his death, appeared to divers of his acquaintance, and cried out,

That in his life time he had poiſoned ſeveral men with his drugs; whereupon the magiſtrates of the town took up his body and burnt it; which being done the ſpirit diſappeared and was ſeen no more.

RELATION XX.

A wonderful ſtory of one Robert Churchman, inveigled in Quakeriſm, and poſſeſſed by a ſpirit, and how he was recovered, written by way of a letter by doctor John Templar.

SIR, your deſiring to be acquainted with ſome paſſages concerning the Quakers in this town of Balſham, obligeth me to give you the following account. At my firſt ſettlement here in the miniſtry, I found them very buſy in enticing my people to a compliance with their perſuaſions in religion; this deſign they did attempt to accompliſh by diſperſing their papers among them. Two of my pariſhoners I had a particular eye upon, namely Robert Churchman and his wife, they being perſons of a very good life, and a pleaſant eſtate; I was under a fear, that their departure from the church, might be a means to induce others to the ſame practice. The firſt, in my diſcourſes I had with him, did manifeſt a very ſtrong inclination to the principles of the Quakers. The ſecond was ſo far engaged, (meaning the ſaid Robert's wife) that the Quaker's did commonly report, that a principle was begun in her.

As I was one day in conference with the ſaid Robert Churchman, I deſired him that when any of their books came to his hand, he would do me the kindneſs to bring them to me, that we might read them over together, aſſuring him of no un-

willingneſs in me to hearken to whatſoever ſhould appear reaſonable; what I deſired, he performed not long after; when I had received the paper into my hand, before I began to read, I ſuggeſted to him, that it would be convenient, that the perſon who had been the cauſe of his ſeduction ſhould be ſent for, and hear what was replied to the contents, which he willingly conſented to, when the Quake was come, one branch of our diſcourſe was, Whether the ſcripture is to be owned as a rule, which the quaker denied, aſſerting, That the rule was within them. After the expence of two or three hours diſcourſe about this and other matters, I deſired Robert Churchman to take notice, that the quakers did not own the ſcriptures for their rule, which before this conference I had intimated to him, but found him unwilling to believe it.

It pleaſed God ſo far to bleſs what was ſpoken, that the next time he met his brother Thomas Churchman, he told him of what had paſſed at my houſe, and that now he was aſſured, that the Quakers did not acknowledge the ſcripture for their rule; and for his part he would not be of that religion, which doth diſown the ſcripture in that particular.

Not long after, the wife of the forementioned Quaker, coming to his houſe to viſit his wife, he met her at the door, and told her ſhe ſhould not come in, intimating that her viſit would make diviſion between them. After ſome parley the Quaker's wife ſpake to him in theſe words, "Thou wilt not believe except thou ſee a ſign, and thou mayeſt ſee ſome ſuch." Within a few nights after, Robert Churchman had a violent ſtorm upon the room where he lay, when it was very calm in all other parts of the town, and a voice within him, as he was in bed, ſpake to him, and bid

him ſing praiſes, ſing praiſes, telling him, That he ſhould ſee the new Jeruſalem, about which time a glimmering light appeared all about the room. Towards the morning the voice commanded him to go out of his bed naked, with his wife and children. They all ſtanding upon the floor, the ſpirit making uſe of his tongue bid them to ly down, and put their mouths in the duſt, which they did accordingly. It likewiſe commanded him to go and call his brother and ſiſter that they might ſee the new Jeruſalem, to whom he went naked about half a mile. When he delivered his meſſage, that which ſpake within him, charged him to denounce wrath againſt them, and declare that fire and brimſtone would fall upon them, as it did upon Sodom and Gomorrah, if they did not obey, and ſo he returned into his own houſe, where upon the floor of a low room, he ſtood naked three or four hours. All that while he was acted in a very unuſual manner. Sometimes the ſpirit within forced him to ſing, ſometimes to bark like a dog. When his brother and ſiſter followed him, were very importunate with him to reſiſt it, it bid him kill them, making uſe of theſe words, "Theſe mine enemies which would not that I ſhould reign over them, bring and ſlay before my face." It made him to utter with great readineſs many places of ſcripture which he had no knowledge of before. The drift of what was ſpoken, was to perſuade him to comply with the Quakers, and it named ſome who lived in the neighbouring towns. About three or four hours being thus ſpent, he came to himſelf, and was able to give a perfect account of what had fallen him.

Several nights after, the ſame trouble returned upon him. His wife was tortured with extraordinary pains. The children which lay in the room complained, that their mouths were ſtopped with

wool as they were in bed. The disturbance was so great, that they had thoughts of leaving his house for a time, and made it his desire to be at me in mine. I prevailed with him not to be so sudden in his removal, but to make some further trial. It pleased God upon a countinance with him in prayer every day in the house, that he was at last perfectly free from all molestation. The Quakers hearing of his condition, gave it out, that the power of God, would come upon him again, and that the wound was but skinned over by the priest, which made me the more importunate with him to keep close to the public service of God, and have nothing to do with them or their writings.

Which direction he observed till November 1661, and perusing one of their books, a little after, on the tenth of that month his trouble returned. A voice within him began to speak after the former manner. The first sentence it uttered was, "Cease from man whose breath is in his nostrils, for wherein is he to be accounted? The design which he discerned, that it did aim at was this, to take him off from coming to the church (where he had been that day) and from hearing the word of God. It suggested several other scriptures, in order to the perswading him to a compliance with the Quakers, and told him, "That it would strive with him as the angel did with Jacob." Upon Wednesday at night, he was peremptory in his resisting of it. When it began to solicit him, he replied, That he saw it was a spirit of delusion, which he would not obey. Upon which the spirit pronounced these words, "Go ye cursed into everlasting fire; and so left him with a very great heat in his body.

After this he was in his own apprehension in a very comfortable condition; and while he was con-

ſidering what had happened, a voice within him ſpake to him, ſaying, That the ſpirit that was before upon him, was a ſpirit of deluſion, but now the true Spirit of God was come unto him. Now Satan is turned into an angel of light. It acquainted him that the doctrine of the Trinity was true, and that God had an elect people, and that thoſe whom the Father had elected, the Son had redeemed, and whom Chriſt redeemed, the Holy Ghoſt ſanctifieth. And told him, That the miniſter of the town would further inſtruct him about the truth of theſe things. Upon Thurſday morning about break of day, it ſet him upon his knees, as he was in bed, and bid him farewel.

The ſame day it came upon him in the fields, as he was going to, and coming from the market, and preſſed upon him to believe, That it was the good ſpirit which he was acted with, which he ſtill doubted of. One night that week among many arguments, which it uſed to that purpoſe, it told him, "If he would not believe without a ſign he might have what he would. Upon that Robert Churchman deſired, "If it was a good ſpirit, that a wire candleſtick which ſtood upon the cuboard might be turned into braſs, which the ſpirit ſaid he would do. Preſently there was a very unſavoury ſmell in the room, like that of the ſnuff of a candle newly put out; but nothing elſe was done towards the fulfilling of the promiſe.

Upon the Lord's day following; he being at church, it came upon him. When the chapters were named, he turned to them in his Bible, but was not able to read. When the pſalms was ſung, he could not pronounce a ſyllable. Upon Monday morning his ſpeech was wholly taken from him. When I came to him, and aſked him how it was with him? He moved his head towards me, but was not able to ſpeak. I waited an hour or two in

the room, hoping that this ſpeech might have returned unto him, and that I might have gained from him ſome account of his condition. But finding no alteration, I deſired thoſe who were preſent to join with me in prayer. As we were praying, his body with much violence was thrown out of the bed, and then with great vehemency he called me to hold my tongue, when prayer was done, his tongue was bound as before, till at laſt he brake forth into theſe words. "Thine is the the kingdom, thine is the kingdom," which he repeated above a hundered times. Sometimes he was forced into extreme laughter, ſometimes into ſinging. His hands were uſually employed in beating his breaſt. All of us (there preſent) who ſtood by, could deſcern unuſual heaving in his body. This diſtemper did continue towards the morning of the next day; and the voice within him ſignifying to him, it would leave him, biding him to get upon his knees in order to that end, which he did, and preſently he had a perfect command of himſelf.

When I came to him, he gave me a ſober account of all the paſſages of the day before, having a diſtinct remembrance of what the ſpirit forced him to do, and what was ſpoken to him by theſe who ſtood by. In particular, he told me, he was compelled to give me that diſturbance in prayer, which before I mentioned, the ſpirit uſing his limbs and tongue as it pleaſed, contrary to the inclination of his own thought and mind.

Upon the Thurſday following the ſpirit began to rage after its former manner, as I was praying with him. It was very diſcernable how it wrought upon his body, forced him to grate his teeth, and draw his mouth awry. He told me after I had done, that it bid him denounce woe againſt me. It pleaſed God, upon continuance in prayer with me,

to releaſe him out of his trouble, and ſo far make it advantageous to him and his wife, and ſome others, who were ſo much biaſſed with the principles of the Quakers, that now they have a perfect diſlike of that way, and do diligently attend upon the public ſervice of God in the pariſh church.

Sir, you may be confident of the truth of what is here related by your aſſured friend,

Baſham, Jan. 1.
1682. John Templar,

RELATION XXI.

Touching Iſabel Heriot.

THIS woman was born at Peaſton, in the pariſh of Ormiſton, and was for ſeveral years a very uſeful ſervant to the miniſter there, for all manner of out-houſe work. She was of a low ſtature, ſmall and ſlender of body, of a black complexion; her head ſtood ſomewhat awry upon her neck; ſhe was of a drolling and jeering humour, and would have ſpoken to perſons of honour with great confidence.

After ſeveral years ſervice, the miniſter began to diſlike her, eſpecially upon the account of her not profiting in the knowledge of God, ſhe having ſo much opportunity and occaſion to know and learn: therefore ſhe was put away, and went to other ſervice, for a long time; after which ſhe returned to Ormiſton-town, and was ſometimes haunting the miniſter's houſe, but without his knowledge. She took ſickneſs about the beginning of winter 1680; and about the time of her death, her face became extremely black. Within three or four nights after ſhe was buried, one Iſabel Murray, relect of William Craig the kirk-officer, ſaw her appartion about twelve o'clock at night, and

her white robes upon her, ſuch as ſhe was put into her coffin with, walking from the chapel towards the miniſter's louping-on ſtone, where, according to her cuſtom when ſhe was alive, ſhe halted a little while with her elbow leaning upon it. After this ſhe obſerved her to walk in at the miniſter's back-yait towards the ſtable. We have only the bare teſtimony of this one woman for it. Within ſome few nights after, there was a throwing of ſtones over the miniſter's houſe, and ſome thrown at the hall-door and windows; the ſtones were found in the cloſs next morning, when they lighted, they fell ſoftly for the moſt part. The miniſter coming in one night (againſt whom the devil's malice chiefly was) at the back door, and ſhutting it after him, had a great ſtone caſt after him, which hit the door very ſmartly, and left a mark and impreſſion behind it; this ſhe did, or rather the devil in imitation of a prank ſhe had played, while alive: for the miniſter having cauſed the other ſervants thurſt her out at the ſame door, ſhe threw a great ſtone at it with violence out of wrath and anger. The foreſaid Iſabel Murray coming out of the miniſter's houſe one night, or going into it, was hit very ſharply with a ſtone upon her back. The ſervant-man that keeped the horſes, after he had been at his devotion, and was going into his bed in the ſtable, was by ſomewhat gripped by the heel, to his great amazement; he giving a great and loud cry, the miſtreſs of the family and others came into the ſtable, and found the lad under a great affrightment: this night ſeveral clods and ſtones were thrown, but no perſon touched. One thing was remarkable, That an old horſe-comb which had been wanting for ſeveral years, was thrown at the lad's bed-ſtead with great violence, yet wronged no body. The horſes would have been found the next morning

ſtanding and lying diſorderly, and ſometimes all in a great ſweat.

While this ſervant-man had been dreſſing the garden, he hath found ſeveral ſtones thrown at him, but was never touched ſave by one, which hit him very favourably, the houſe was ſometimes troubled within with ſome ſmall noiſe and din.

One time there was a burning coal thrown under one of the beds. One of the family upon a night had his night-cap taken off his head in the bed, and found the next morning full of cinders and aſhes, lying under the chimney. If the devil could have done more, ſurely he would have done it. This is the moſt part of the trouble which the family met with, which continued for eight or nine weeks, not every night, but now and then; during which time frequent and fervent prayers were ſent up to God by thoſe of the family, and others out of it, which wanted not ſucceſs. There was much talking of this ghoſt, and things ſpoken raſhly, and ſome out of malice did invent lies and untruths. One jeering, ſaid, "Now let the miniſter and his brethren, with all their prayers drive away the devil." It is very remarkable, that after that time there was no more trouble found about the family.

For what follows, we have only the ſimple word of the foreſaid Iſabel Murray, who coming home from the church between the ſermons to the town of Ormiſton, to viſit her houſe and kail-yard, for fear of vagrant cows coming over the dyke; and going down her yard, ſhe ſaw in the miniſter's yard being next adjacent, the apparition of Iſabel Heriot, in that very habit ſhe was laid in the coffin with. Never was an egg liker to another than this apparition was like to her face, her ſtature, her motion, her tongue and behavour. As

like was the devil to her, as Apollo was to old Butes, whom Virgil excellently deſcribes in the ninth book of his Eneids, bringing him down from heaven to wait upon Aſcanius.

Aſcaniumque petit, forma tum vertiture oris
Antiquum in Buten—Ibat Apollo
Omnia longaevo ſimiles, vocemque coloremque
Et crines albos & ſaeva ſonantibus arma.

Apollo went, and from the heaven deſcends,
And in old Butes form, to Aſcanius bends.
In all points, like the old man ſtill he went,
Whom then to wait on's ſon, Æneas ſent.
Such his white hair, complexion and his voice,
And dreadful arms, rattling with mighty noiſe.

Her face, ſaid the woman, was black like the moutling foot, (one of her own expreſſions) the very colour which her face had when ſhe died. She ſaw her walking under the fruit-trees, and over the beds where the ſeeds had been ſown, bowing her body downward, as if ſhe had been ſeeking ſomewhat off the ground, ſaying to herſelf, "A ſtane, a ſtane!" for ſo ſhe pronounced the words: For ſhe had gathered a conſiderable number of ſmall ſtones in her lap, which the woman ſaw her throw down at a buſh-root, near to the foot of the yard. Some may apprehend that theſe were the ſtones which ſhe frequently caſt in the night-time. This woman ſeeing her, ſays with very great confidence, "Wow! what's thou doing hear, Iſabel Heriot? I charge thee by the law thou lives on, to tell me." See the like expreſſion, page 13th. She replies, or rather the foul fiend in her likeneſs, "I am even come again, becauſe I wronged my maſter, while I was his ſervant; for it was I that ſtealed his ſhekel. This was a Jew-

iſh ſhekel of gold, which, with ſome other things, had been ſtolen from him ſeveral years before, which I hid under the hearth-ſtone in the kitchen, and then when I flitted took it to the Canongate, and did offer to ſell it to a French woman, who lodged where I ſerved; ſhe aſked where I got it? I told her I found it between Leith and Edinburgh. One night, ſays ſhe, I was riding home late from the town, and near the head of Fauſide brae the horſe ſtumbled, and I ſaid, the devil raiſe thee; whereupon the foul thief appeared preſently to me, and threatened, me if I would not grant to deſtroy my maſter, the miniſter, he would throw me into a deep hole there, which I ſuppoſe is ſtill yet remaining; or if I could not get power over my maſter, I ſhould ſtrive to deſtroy the ſchool-maſter.' It was very remarkable, that one of the miniſter's ſervant-women, had given to the ſchool-maſter's ſervant-woman, ſome linens to make clean, among which there was a croſs-cloath of ſtrong linen, which could never be found, though diligent ſearch was made for it, till one morning the maſter awakening, found it bound about his night-cap, which bred admiration both to himſelf and his wife; no more ſkaith was the devil or the witches able to do him. What way this was done, or for what end, it cannot be well known; but it is probable, that they deſigned to ſtrangle and deſtroy him in the night-time, which is their uſual time of working and doing miſchief. This happened about the time, I ſuppoſe, that the devil had charged Iſabel Heriot to deſtroy this honeſt man; yet within two days, a young child of his, of a year old, fell ſick, which was quickly pulled away by death, none knowing the cauſe or nature of the diſeaſe.

But I proceed. She confeſſed likewiſe how the

devil met with her a ſecond time, at Elphingſton-mill, within a quarter of a mile of Ormiſton, and told what the devil did to her.

And ſays ſhe, "I was coming home one night from Haddington-market with horſe-corn, and met with the devil at Knockhills, who bid me deſtroy Thomas Anderſon, who was riding with me; and becauſe I refuſed, he threw the horſe-corn off the horſe." This Thomas Anderſon was a Chriſtian man. It is well remembered yet, that ſhe went the next morning timeouſly, and brought home her oats, which had lain there all night. And moreover ſays ſhe, "I cheated my maſter when I went to the market to buy oats; for I made him believe I gave more money for the boll than I did. And do not you remember, Iſabel Murray, that one night you coming out of the miniſter's houſe, got a ſore knock on the back with a ſtone? It was I, but it was not for your own ſake, but for your goodman's ſake, William Craig, who threw me one day into the jaw-hole, and abuſed me." She told this woman likewiſe, that ſhe would fain have ſpoken with her maſter. After this conference the woman began to be afraid, and came running home in haſte.

During all this time, there was no perſon in the family that met with any hurt or ſkaith, or ſaw any thing, ſuch was the Lord's kindneſs to them all. One Iſabel Elliot, a witch, confeſſed to the miniſter, that many nights his houſe and yard would have been beſet with witches. The ſame woman aſked the devil one time, Why they could not get amends of him? He told her, he was locked up.

This woman Iſabel Heriot, was never reputed a witch, nor delated by any for witchcraft; ſome jeeringly would have called her ſo, She was indeed ignorant of religion, notwithſtanding of the

excellent opportunities ſhe had for gaining knowledge. Next, her riding and travelling from far places in the country, in the night as well as in the day-time, and coming home late without fear, and her ſtunkard ill nature bred ſuſpicion. If ſhe had confeſſed a compact with the devil before her death, it might have been a good ground; but this trouble happening to the family immediately after her death, and her apparition being ſeen, gave all occaſion to ſay ſhe was a witch. But theſe things do not infallibly conclude. But what could her apparition be? It behoved to be either her real body, informed and acted by the devil, (for her ſoul could not be brought back) or only the devil taking upon him her ſhape and form, acting and imitating her to the life, which is more probable.

I have adventured to publiſh this without his knowledge, preſuming ſo much upon his goodneſs, love of truth, and uſeful inſtruction to the world, though I ſhould diſpleaſe his own humour, whilſt haply I may, upon this mature conſideration, gratify ſome more noble principle in him. For I know nothing in the thing that can turn to his diſhonour; for the beſt of men and families have ſuffered from the devil in extraordinary ways, and it has been their glory, that by their faith and courage, and confidence in the arm of God, they have overcome him. If I have erred in ſome circumſtances, or in any other thing, I am to be excuſed, ſince I was not an eye-witneſs. And what I have written anent the apparition, was moſt part from the woman's own mouth.

RELATION XXII.

Anent a Magician at Antwerp.

MR Tindal, the firſt tranſlator of the Bible into Engliſh after the reformation, being at Antwerp, whilſt the perſecution was hot in England againſt the truth, he was ſhewed by ſome Engliſh merchants there, of a notable magician in that place, whoſe uſe was at feaſts, or when they uſed to meet at ſupper, to bring to the table whatever wines or delicious fruit the company would deſire, and ſet preſently before them, with other amazing proofs of the power of the devil. Mr Tindal perceiving what a ſnare this might be to ſome, deſired that when they met together with him, he might be preſent, without being known what he was. After they were met and at table, this wretched magician, after his manner, began to try his black art; but it would not do with him. For whilſt he had wearied himſelf in obſerving his ſpells, charms and incantations; and what the fartheſt that helliſh ſkill and power could do, to ſatisfy the company, he was at laſt enforced to that confeſſion before them all, which he ſpake with great wrath and anger, "That there was one in the company that hindred his work, by reaſon of whom he could get nothing done at that time."

I may add to this a ſtrang providence of God, Mr John Craig, that was a miniſter to King James here in Scotland, being, when he was a young man, apprehended at Rome, for venting hereſy, as they called it, was ſhut up in priſon. In the mean time Paul the IV. dies. The Banditti that night broke up all the priſon doors, and ſet at liberty all the priſoners. Mr John Craig eſcapes, with an intention to go to Bononia. But fearing

hurt there, he ſet his mind towards Milan. When he had travelled ſome days, declining the highways out of fear, he came into a foreſt, a wild and deſert place, and being ſore wearied, lay down among ſome buſhes, at the ſide of a little river, to refreſh himſelf; he lay there penſive and full of thought: for neither knew he in what place he was, nor had he means to carry him out of the way. In the mean time there came a dog fawning upon him, with a purſe in his teeth with money, and lays it down before him; he ſtruken with fear riſes up; but conſtruing the ſame to proceed from God's favourable providence, he accepted of it, and held on his way till he came to Vienna in Auſtria.

RELATION XXIII.

Anent a great Doctor of divinity that roſe out of the bier, and ſpoke to all that were preſent.

IT is written in the life of one Bruno, that a doctor of great note for learning and godlineſs being dead, was brought to the church to be buried, and while they were in their pòpiſh devotions, and came to theſe words, *Reſponde de mihi*, the corps aroſe in the bier, and with an extremely terrible voice cried out, *Juſto Dei judicio accuſatus ſum*, "I am accuſed at the juſt judgment of God." At which voice the people ran all out affrighted. On the morrow, when they came again to perform the obſequies, to the like words as before, the corps roſe again, and cried with a hideous voice, *Juſto Dei judicio condemnatus ſum*, "I am judged at the righteous judgment of God:" Whereupon the people run away amazed. The third day almoſt all the city came together, and when they came, to the ſame words as before, the corps

roſe again, and cried with a more doleful noiſe than before, *Juſto Dei judicio condemnatus ſum;* "I am condemned at the righteous judgment of God." The conſideration whereof, that a man reputed ſo upright, ſhould yet, by his own confeſſion, be damned, cauſed Bruno and the reſt of his companions, to enter into the ſtrict order of Carthuſians. The author and relator makes this uſe of it; "If the voice of the dead man could affright them unto ſuperſtition, ſhould not the warning of God affright us unto true doctrine?"

RELATION XXIV.

Touching ſome drunkards deſtroyed by the devil.

THIS hath been publiſhed in a ſermon by a godly miniſter; but I muſt inſert it here in its own proper place. On the 8th of February, ſaith my author, in the year 1578, a company of drunkards, whoſe names are recorded as followeth, Adam Gibbons, George Keepel, John Keyſel, Peter Horſdroff, John Warner, Simon Heamkers, Jacob Hermons, and Hermon Frow. Theſe eight drunkards, in contempt of the bleſſed Sabbath, agreed to go to the tavern on the Lord's day to be merry; and coming to the houſe of Anthony Hodge, an honeſt godly man, they called for burnt-wine, ſack, claret, and what not. The goodman refuſing to give them any, adviſed them to go to the church to hear the word of God; but they all, ſave Adam Gibbons, refuſed, ſaying, they loathed that exerciſe. Whereupon the hoſt departed, who being gone to church, they began to curſe and ban, wiſhing he might break his neck ere he returned; and wiſhing the devil might break their own necks, if they went from hence till they had ſome wine.

Whereupon the devil in the likeneſs of a young man appeared unto them, bringing in his hand a flagon of wine, and ſo drank unto them ſaying, "good fellows be merry, you ſhall have wine enough; you ſeem to be luſty lads, and I hope you will pay me well;" who anſwering ſaid, "they would either pay him or engage their neck for it.' Yea, rather than fail, their bodies and ſouls. Thus theſe men continued drinking and ſwilling ſo long till they could hardly ſee one another. At laſt, the Devil their hoſt, told them that now they muſt pay for all, at which their hearts waxed cold. But the devil bid them be of good cheer; for now they muſt drink fire and brimſtone with him in the pit of hell for ever. At which the devil brake their necks aſunder, and deſtroyed them. Thus ended theſe drunkards their days; and this, by the way, may ſerve for a document to all drunkards for ever, and to perſuade folk, that the Lord has the devil for his executioner, when he pleaſesto execute his vengeance upon notorious ſinners.

RELATION XXV.

Touching one William Barton a warlock.

ABout thirty years ago, more or leſs, there was one William Barton apprehended for witchcraft. His confeſſion was, firſt, that if he had twenty ſons, he would adviſe them to ſhun the luſt of uncleanneſs. "For, ſaid he, I never ſaw a beautiful woman, maid or wife, but I coveted them, which was the only cauſe that brought me to be the devil's vaſſal. One day, ſays he, going from my own houſe in Kirkliſton, to the Queen's ferry, I overtook, in Dalmeny-muir, a young gentlewoman, as to appearance beautiful and comely. I drew near to her, but ſhe ſhunned my company;

and when I inſiſted, ſhe became angry and very nice. Said I, ſince we are both going one way, be pleaſed to accept of a convoy. At laſt, after much entreaty, ſhe grew better natured; and, at length, we came to that familiarity, that ſhe ſuffered me to embrace her, and to do that which Chriſtian ears ought not to hear of. At this time I parted with her very joyfully. The next night ſhe appeared to him in that ſame very place, and after that which ſhould not be named, he became ſenſible that it was the devil; here he renounced his baptiſm, and gave up himſelf to her ſervice, and ſhe called him her beloved, and gave him this new name of John Baptiſt, and received the mark. She likewiſe beſtowed 15 l. Scots in name of tocher, and ſo parted.

After he had gone a little way off, ſhe calls him back, and gave him a mark-piece in good and ſufficient money, which ſhe bad him ſpend at the Ferry, and deſired him to keep entire and whole the 15 l. which he declared was real and true money. He confeſſed that they never met together but they played their pranks. After this confeſſion he begged liberty to ſleep a little, which the judges granted to him. After he had ſleeped a ſhort time, he awakened with a great laughter. The judges enquired the reaſon; he replied, being ſeriouſly urged, "That the devil had come to him, and rebuked him with anger, and threatened him moſt furiouſly, that he had confeſſed, and bade him deny all; for he ſhould be his warrant.

After this he turned obdured, and would never, to his dying hour, acknowledge any thing; for the devil had perſuaded him, even from his firſt engaging, That no man ſhould take his life; which promiſe he firmly believed to the very laſt. When they told him in the priſon-houſe, that the fire was built, and the ſtake was up, and the execu-

tioner coming to bring him forth, he anſwered, he cared not for that; for ſaid he, "I ſhall not die this day." But the executioner got preſently orders to lead him forth; and he ſtepping in at the priſon door, was in an inſtant ſhot to dead, as they ſay, and never ſtirred again. In this ſtrait they appointed the executioner's wife to ſtrangle him, which ſhe did willingly, a reward being promiſed to her. When the warlock heard this, that a woman was to put him to death, "O, cries he, how hath the devil deceived me? Let none ever truſt his promiſes." All this was done at Kirkliſtoun before famous witneſſes. The executioner's name was Andrew Martin, and his wife's name Margaret Hamilton, who when her huſband died, clapped her hands, and cried often, "Dool for his parting my dear Andrew Martin." This Barton's wife had been likewiſe taken with him, who declared, that ſhe never knew him to be a warlock before; and he likewiſe declared, that he never knew her to have been a witch before. She confeſſed, that malice againſt one of her neighbours moved her to engage in the devil's ſervice. She renounced her baptiſm, and did proſtrate her body to the foul ſpirit, and received his mark, and got a new name from him; and was called *Margaratus*. She was aſked, if ever ſhe had any pleaſure in his company? "Never much, ſays ſhe, but one night going to a dancing upon Pentland-hills, he went before us in the likeneſs of a rough tanny dog, playing on a pair of pipes; the ſpring he played, ſays ſhe, was, "The ſilly bit chicken gar caſt it a pickle, and it it will grow meikle." And coming down the hill when we had done, which was the beſt ſport, he carried the candle in his bottom, under his tail, which played ay wig-wag, wig-wag." She was burned with her huſband.

There is one thing remarkable in this ſtory, that he beſtowed ſo much money upon the warlock, which proved good and ſufficient coin. 'Tis ſeldom he is ſo liberal. But ſurely he would be more liberal, if the Lord would ſuffer him to ſteal, or make uſe of treaſures lying hid in the ground, or in the bottom of the ſea. If this liberty were granted, he might deceive the moſt part of men and women in the world with his gifts. The next relation ſhall be in confirmation of this.

RELATION XXVI.

A wonderful and ſtrange accident which fell out at Lions in France.

A Lieutenant of a guard called Jaquette, having ſuppoſed one night in a rich merchant's houſe was paſſing home, and by the way, ſaid, "I wonder what I have eaten and drunken at the merchant's houſe: for I find myſelf ſo hot, that if I met with the devil's dame this night, I could not forbear uſing of her." Hereupon a little after he overtook a gentlewoman maſked, whom he would needs uſher home to her lodging, but diſcharged all his company except two. She brought him, to his apprehenſion, to a low houſe hard by the city wall, where there was only two rooms. After he had enjoyed her, he deſired her, that, according to the cuſtom of French gentlemen, his two comerades might partake of the ſame pleaſure; ſo ſhe admitted them one after another. And when all was done, as they ſat together, ſhe told them, "If they knew well who ſhe was, none of them would have ventured upon her." Thereupon ſhe whiſtled three times, and all evaniſhed. The next morning the two comerades that had gone with lieutenant Jaquette were found dead under the city

wall, among the ordure and excrements, and Jaquette himſelf a little way off half dead, who was taken up, and coming to himſelf again, confeſſed all this, and preſently died. This may verify the preceding relation.

RELATION XXVII

A marvellous prank played by the devil at Hamelen, a town in Germany.

THIS city was annoyed with rats and mice, it happened that a pied-coated piper came thither, who covenanted with the chief burgers for ſuch a reward, if he could free them from the ſaid vermin; nor would he demand it for a twelvemonth and a day after. The agreement being made, he began to play on the pipes, and all the rats and mice followed him to a great loch hard by, where they all periſhed; ſo that the town was infeſted no more. At the end of the year the piper returned for his reward, the burgers put him off with ſlighting and neglect, offering him ſome ſmall matter which he refuſed. And ſtaying ſome days in town, on a Sunday morning, at high maſs, when moſt people were at church, he fell to play on his pipes, and the children up and down followed him out of the town, to a great hill not far off, which rent in two, and let him and the children in, and ſo cloſed up again. This happened about two hundered and fifty years ſince. And in that town, they date their bills and bonds, and other inſtruments in law, to this day, from the year of the going out of their children; beſides, there is a great pillar of ſtone erected at the foot of the ſaid hill, where this ſtory is engraven.

RELATION XXVIII

A relation of the ſtrange witchcraft diſcovered in the village of Monra in Swedland.

THE news of this witchcraft coming to the king's ear, his Majeſty was pleaſed to appoint commiſſioners, ſome of the clergy and ſome of the laity, to make a journey to the town aforeſaid, and to examine the whole buſineſs; and accordingly the examination was ordered to be on the thirteenth of Auguſt: And the commiſſioners met on the twelfth inſtant, in the ſaid village, at the parſon's houſe, to whom both the miniſter, and ſeveral people of faſhion, complained with tears in their eyes, of the miſerable condition they were in; and therefore begged of them to think of ſome way, whereby they might be delivered from that calamity. They gave the commiſſioners very ſtrange inſtances of the devil's tyranny among them; how by the help of witches, he had drawn ſome hundreds of children to him, and made them ſubject to his power; how he hath been ſeen to go in a viſible ſhape thro' the country, and appeared daily to the people; how he had wrought upon the poorer ſort, by preſenting them with meat and drink, and this way allured them to himſelf; with other circumſtances to be mentioned hereafter. The inhabitants of the village added, with great lamentations, That though their children had told all, and themſelves ſought God very earneſtly by prayer, yet they were carried away by him. And therefore begged of the lords commiſſioners, to root out this helliſh crew, that they might regain their former reſt and quietneſs; and the rather becauſe the children which uſed to be carried away in the county or diſtrict of Elf-

dale, ſince ſome witches had been burnt there, remained unmoleſted.

That day, *i. e.* the thirteenth of Auguſt, being the laſt humiliation day inſtituted by authority, for the removing of this judgement, the commiſſioners went to church, where there appeared a conſiderable aſſembly both of young and old. The children could read moſt of them, and ſing pſalms, and ſo could the women, though not with any great zeal and fervour. There were preached two ſermons that day, in which the miſerable caſe of thoſe people that ſuffered themſelves to be deluded by the devil, was laid open; and theſe ſermons were at laſt concluded with very fervent prayer.

The public worſhip being over, all the people of the town were called together in the parſon's houſe, near three thouſand of them. Silence being commanded the king's commiſſion was read publickly in the hearing of them all, and they were charged, under very great penalties, to conceal nothing of what they knew, and to ſay nothing but truth; thoſe eſpecially who were guilty, that the children might be delivered from the clutches of the devil, they all promiſed obedience; the guilty feignedly, but the guiltleſs weeping and crying bitterly.

On the 14th of Auguſt the commiſſioners met again, conſulting how they might withſtand this dangerous flood; after long deliberation, an order alſo coming from his Majeſty, they reſolved to execute ſuch as the matter of fact could be proven upon. Examination being made, there were no leſs than threeſcore and ten in the village aforeſaid, three and twenty of which confeſſing their crimes, were condemned to die; one pretending ſhe was with child, and the reſt denying and plead-

ing not guilty, were ſent to Fahluna, where moſt of them were afterwards executed.

Fifteen children who likewiſe confeſſed, that they were engaged in this witchery, died as the reſt; ſix and thirty of them between nine and ſixteen years of age, who had been leſs guilty, were forced to run the gantlop. Twenty more, who had no great inclination, yet had been ſeduced to thoſe helliſh enterprizes, becauſe they were very young, were condemned to be laſhed with rods upon their hands for three Sundays together at the church door; and the aforeſaid ſix and thirty were alſo doomed to be laſhed this way once a-week for a whole year together. The number of the ſeduced children were about three hundered.

On the 25th of Auguſt execution was done upon the notoriouſly guilty, the day being brought and glorious, and the ſun ſhining, and ſome thouſands of people being preſent at the ſpectacle. The order and method obſerved in the examination was this:

Firſt, The commiſſioners and neighbouring juſtices went to prayer; this done, the witches, who had moſt of them children with them, which they had either ſeduced, or attempted to ſeduce, ſome ſeven years of age, nay, from four to ſixteen years, were ſet before them. Some of the children complained lamentably of the miſery and miſchief they were forced ſometimes to ſuffer of the devil and the witches.

The children being aſked, Whether they were ſure, that they were at any time carried away by the devil? They all declared they were; begging of the commiſſioners, that they might be freed from that intolerable ſlavery.

Hereupon the witches themſelves were aſked, Whether the confeſſions of theſe children were

true? And admoniſhed to confeſs the truth, that they might turn away from the devil unto the living God. At firſt, moſt of them did very ſtiffly, and without ſhedding the leaſt tear, deny it, though much againſt their will and inclination. After this the children were examined every one by themſelves, to ſee whether their confeſſions did agree or no; and the commiſſioners found that all of them, except ſome very little ones, who could not tell all the circumſtances, did punctually agree in their confeſſion of particulars.

In the mean while, the commiſſioners that were of the clergy examined the witches, but could not bring them to any confeſſion, all continuing ſtedfaſt in their denials, till at laſt ſome of them burſt out into tears, and their confeſſion agreed with what the children ſaid; and theſe expreſſed their abhorence of the fact, and begged pardon. Adding that the devil, whom they called Locyta, had ſtopped the mouths of ſome of them, ſo loath was he to part with his prey, and had ſtopped the ears of others: And being now gone from them, they could no longer conceal it; for they had now perceived his treachery.

The confeſſion which the witches made in Elfdale to the judges there, agreed with the confeſſion they made at Mohra; and the chief things they confeſſed, conſiſted in theſe three points: Firſt, Whither they uſed to go? Secondly, What kind of place it was they went to, called by them Blockula, where there the witches and the devil uſed to meet? Thirdly, What evil and miſchief they had either done, or deſigned there?

Firſt, Of their journey to Blockula. The contents of their confeſſion.

We of the province of Elfdale, do confeſs, that we uſed to go to a gravel-pit, which lies hard by

a croſs-way, and there we put on a veſt over our heads, and then danced round, and after this ran to the croſs-way, and called the devil thrice, firſt with a ſtill voice, the ſecond time ſomewhat louder, and the third time very loud, with theſe words, "Anteceſſor come and carry us to Blockula." Whereupon immediately he uſed to appear, but in different habits; but for the moſt part, we ſaw him in a grey coat and red and blew ſtockings. He had a red beard, a high-crowned hat, with linen of divers colours wrapt about it, and long garters upon his ſtockings. It is very remarkable, that the devil never appears to the witches with a ſword at his ſide.

Then he aſked us, Whether we would ſerve him with ſoul and body? If we were content to do ſo, he ſet us on a beaſt which he had there ready, and carried us over churches and high walls. And after all, we came to a green meadow where Blockula lies. We muſt procure ſome ſcrapings of altars, and fileings of church clocks, and then he gave us a horn, with a ſalve in it, wherewith we do anoint ourſelves, and a ſaddle, with a hammer and a wooden nail, thereby to fix the ſaddle; whereupon we call upon the devil, and away we go.

Thoſe that were of the town of Mohra made, in a manner the ſame declaration. Being aſked, Whether they were ſure of a real perſonal tranſportation, and whether they were awake when it was done? They all anſwered, in the affirmative; and that the devil ſometimes laid ſomething down in the place that was very like them. But one of them confeſſed, that he did only take away her ſtrength, and her body lay ſtill upon the ground; yet ſometimes he took away her body with him.

Being aſked, how they could go with their be-

dies through chimneys, and broken pans of glaſs? they ſaid, that the devil did firſt remove all that might hinder them in their flight, and ſo they had room enough to go.

Others were aſked, how they were able to carry ſo many children with them? they anſwered, That when the children were aſleep, they came into the chamber, and laid hold of the children, which ſtraightway did awake, and aſked them, Whether they would go to a feaſt with them? To which ſome anſwered, Yes; others, No; yet they were all forced to go. They only gave the children a ſhirt, a coat and doublet, which was either red or blue; and ſo they ſet them upon a beaſt of the devil's providing, and then they rode away.

The children confeſſed the ſame thing, and ſome added, that becauſe they had very fine cloaths put upon them, they were very willing to go.

Some of the children concealed it from their parents, but others diſcovered it to them preſently.

The witches declared moreover, that till of late, they had never power to carry away children, but only this year and the laſt; and the devil did at that time force them to it: That heretofore it was ſufficient to carry but one of their children, or a ſtranger's child with them, which happened ſeldom; but now he did plague them and whip them, if they did not procure him many children, inſomuch that they had no peace nor quiet for him: And whereas that formerly one journey a week would ſerve their turn from their own town to the place aforeſaid, now they were forced to run to other towns and places for children, and that they brought with them, ſome fifteen, ſome ſixteen children every night.

For the journey, they ſaid, they made uſe of all

ſorts of inſtruments, of beaſts and of men, of ſpits and poſts, according as they had opportunity. If they ride upon goats, and have many children with them, that all may have room, they ſtick a ſpit into the backſide of the goat, and then are anointed with the foreſaid ointment. What the manner of their journey is, God alone knows: This much was made out, that if the children did at any time name the names of thoſe, either men or women, that had been with them, that had carried them away, they were again carried by force, either to Blockula or the croſs-way, and there beaten, inſomuch that ſome of them died of it; and this ſome of the witches confeſſed, and added, that now they were exceedingly troubled and tortured in their minds for it.

The children thus uſed looked mighty black, wan and beaten. The marks of the whips the judges could not perceive on them, except on one boy, who had ſome wounds and holes in his back, that were given him with thorns; but the witches ſaid, they would quickly vaniſh.

After this uſage the children are exceeding weak; and if any be carried over night, they cannot recover themſelves the next day, and they often fall into fits; the coming of which, they know by an extraordinary paleneſs that ſeizes on the children, and when a fit comes, upon them, they lean upon their mother's arms, who ſits up with them, ſometimes, all night, and when they obſerve the paleneſs, ſhake the children, but to no purpoſe.

They obſerve further, that their childrens breaſts grow cold at ſuch times; and they take ſometimes a burning candle, and ſtick it in their hair, which yet is not burned by it. They ſwoon upon this paleneſs, which ſwoon laſteth ſometimes half an hour, ſometimes an hour, ſometimes two hours,

and when the children come to themſelves again, they mourn and lament, and groan moſt miſerably, and beg exceedingly to be eaſed. This the old men declared upon oath before the judges, and called the inhabitants of the town to witneſs as perſons that had moſt of them experience of the ſtrange ſymptoms of their children.

A little girl of Elfdale confeſſed, that naming the name of Jeſus, as ſhe was carried away, ſhe fell ſuddenly upon the ground, and got a great hole in her ſide, which the devil preſently healed up again, and away he carried her. And to this day, the girl confeſſed, ſhe had exceeding great pain in her ſide. Another boy confeſſed too, that one day he was carried away with his miſtreſs; and to perform the journey, he took his father's horſe out of the meadow, where it was feeding, and upon his return, ſhe let the horſe go in her own ground. The next morning the boy's father ſought for the horſe, and not finding it, gave it over for loſt, but the boy told him the whole ſtory, and ſo the father fetcht the horſe back again; and this one of the witches confeſſed.

We come next to the place where they uſed to aſſemble, called Blockula, and what they did there they unanimouſly confeſſed, that Blockula is ſituated in a large meadow, like a plain ſea, wherein you can ſee no end. The place or houſe they met at, had before it a great gate painted with many divers colours on it. Through this gate they went into a little meadow diſtant from the other, where the beaſts went which they uſed to ride on: But the men whom they made uſe of in their journey, ſtood in the houſe by the gate in a ſlumbering poſture, ſleeping over againſt the wall.

In a huge large room of this houſe, they ſaid, there ſtood a very large long table, at which the witches did ſit down; and that hard by this room

was another chamber, where there were ſome lovely and delicate beds.

The firſt thing, they ſaid, they muſt do at Blockula, was, that they muſt deny all, and devote themſelves body and ſoul to the devil, and promiſe to ſerve him faithfully, and confirm it with an oath. Hereupon they cut their fingers, and write their name in his book. They added, that he cauſed them to be baptized too, by ſuch prieſts as he had there, and made them to confirm their baptiſm with dreadful oaths and imprecations. Hereupon the devil gave them a purſe, wherein there were fileings of clocks, with a big ſtone tied to it, which they threw into the water, and then were forced to ſpeak theſe words. "As theſe fileings of the clock do never return to the clock, from which they were taken, ſo may my ſoul never return to heaven." To which they add blaſphemy, and other oaths and curſes.

The mark of their cut finger is not found in all of them. But a girl who had been ſlaſhed over her finger, declared, that becauſe ſhe would not ſtretch out her finger, the devil in anger had ſo cruelly wounded it.

After this they ſat down to a table, and thoſe that the devil eſteemed moſt, were placed neareſt to him; but the children muſt ſtand at the door, where he himſelf gives them meat and drink.

The diet they uſed to have there, was, they ſaid, broth with colworts, and bacon in them, oat meal bread ſpread with butter, milk and cheeſe. And they added, that ſometimes it taſted very well, and ſometimes very ill. After meals they went to dancing, and in the mean time, ſwore and curſed moſt dreadfully; and afterwards went to fighting one with another. Thoſe of Elfdale confeſſed, that the devil uſed to play upon a harp before them, and afterwards to go with them he loved

beſt into a chamber, where he committed venerous acts with them. And this indeed all confeſſed, that he had carnal knowledge of them; and that the devil had ſons and daughters by them, which he did marry together, and they did couple, and brought forth toads and ſerpents.

One day the devil ſeemed to be dead, whereupon there were great lamentation at Blockula; but he ſoon awakened again. If he hath a mind to be merry with them, he lets them all ride upon ſpits before him, and he takes afterwards the ſpits, and beats them black and blue, and then laughs at them. And he bids them believe that the day of judgement will come ſpeedily; and therefore ſets them at work to build a great houſe of ſtone, promiſing, that in the houſe he will preſerve them from God's fury, and cauſe them to enjoy the greateſt delights and pleaſures; but while they work exceeding hard at it, there falls a great part of the wall down again, whereby ſome of the witches are commonly hurt, which makes him laugh; but preſently he cures them again.

They ſaid, they had ſeen ſometimes a very great devil like a dragon, with fire round about him, and bound with an iron chain; and the devil that converſes with them tells, that if they confeſs any thing, he will ſet that great devil looſe upon them, whereby all Swedland ſhall come into great danger. They added, that the devil had a church there, ſuch another as in the town of Mohra. When the commiſſioners were coming, he told the witches they ſhould not fear them; for he would certainly kill them all. And they confeſſed, that ſome of them had attempted to murder the commiſſioners, but had not been able to effect it.

Some of the children talked much of a white angel, which uſed to forbid them what the devil

had bid them do; and told them, that those things should not last long; what had been done, had been but permitted, because of the sin and wickedness of the people and their parents; and that the carrying away of the children should be made manifest. And they added, that this white angel would place himself sometimes at the door betwext the witches and the children; and that when they came to Blockula he pulled the children back, but the witches went in.

We come, in the next place, to shew the mischief and evil which the witches promised to do to men and beasts. They confessed, that they were to promise the devil, that they would do all that's ill; and that the devil taught them to milk, which was after this manner. They used to stick a knife in the wall, and hang a kind of label on it, which they drew, and stroaked; and as long as this lasted, the persons they had power over were miserably plagued, and the beasts were milked that way, till sometimes they died of it.

A woman confessed, that the devil gave her a wooden knife, wherewith, going into houses, she had power to kill any thing she touched with it; yet there were few that would confess, that they had hurt any man or woman. Being asked, whether they had murdered any children? they confessed, that they had indeed tormented many, but did not know whether any of them died of these plagues.

And added, that the devil had shewed them several places where he had power to do mischief.

The minister of Elfdale declared, that one night these witches were, to his thinking, on the crown of his head; and that from thence he had a long continued pain of the head.

One of the witches confessed, that the devil

had ſent her to torment that miniſter; and that ſhe was ordered to uſe a nail, and ſtrike it into his head, but it would not enter very deep, and hence came that head-ach. The miniſter ſaid alſo, that one night he felt a pain, as if he were torn with an inſtrument that they cleanſe flax with, or a flax-comb; and when he awakened, he heard ſome body ſcratching and ſcraping at the window, but could ſee no body; and one of the witches confeſſed, that ſhe was the perſon that did it, being ſent by the devil.

The miniſter of Mohra declared alſo, that one night one of theſe witches came into his houſe, and did ſo violently take him by the throat, that he thought he ſhould have been choaked, and awaking, he ſaw the perſon that did it, but could not know her; and that for ſome weeks he was not able to ſpeak, or perform divine ſervice.

An old woman of Elfdale confeſſed, that the devil had helped her to make a nail, which ſhe ſtruk into a boy's knee, of which ſtroke the boy remained lame a long time. And ſhe added, that before ſhe was burned, or executed by the hand of juſtice, the boy would recover.

They confeſſed alſo, that the devil gives them a beaſt, about the ſhape and bigneſs of a cat, which they call a carrier; and he gives them a bird too, as big as a raven, but white: And theſe creatures they can ſend any where, and wherever they come they take away all ſorts of victuals they can get, as butter, cheeſe, milk, bacon, and all ſorts of ſeeds, whatever they can find, and carry it to the witch. What the bird brings, they may keep for themſelves: but what carrier brings they muſt reſerve for the devil, and that is brought to Blockula, where he gives them of it as much as he thinks fit.

They added, that the carriers filled themſelves ſo full oftentimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral gardens where Cloworts grow, and not far from the houſes of the witches. It is of a yellow colour like gold, and is called the butter of the witches.

The lords commiſſioners were indeed very earneſt, and took great pains to perſuade them to ſhew ſome of their tricks, but to no purpoſe: for they did all unanimouſly confeſs, that ſince they had confeſſed all, they found, that all their witchcraft was gone; and the devil at this time appeared very terrible, with claws on his hands and feet, with horns on his head, and a long tail behind, and ſhewed them a pit burning with a hand out: but the devil did thruſt the perſon down again with an iron fork, and ſuggeſted to the witches, that if they continued in their confeſſion, he would deal with them in the ſame manner.

The above relation is taken from the public regiſter, where all this is related with more circumſtances. And at this time through all the country there are prayers weekly in all churches, to the end that Almighty God would pull down the devil's power, and deliver thoſe poor creatures which have hitherto groaned under it.

The lord Lyonbergh, envoy extraordinary for the king of Sweden, confirmed this at London, March 8th 1682, and gave it under his hand, that the matter of fact mentioned here is true.

RELATION XXIX.

Touching an apparition seen at Gladsmuir, with some other gleanings.

I Find among some of my notes, written in the year 1666, that Richard Chaplain, and his brother George, both of them merchants in Haddingtoun, coming home late from Edinburgh upon a Saturday night, being the 4th of November 1666, and riding off the muir at a place called the Two mile-crofs, within two mile of their own home, faw four men in grey cloaths and blue bonnets, ſtanding round about a dead corps, lying ſwaddled in a winding-ſheet. Their dog was ſo feared that he durſt not go forward, but came running back among their horſes feet. The one brother is yet living, a ſober and Chriſtian man, who can atteſt this. If I have varied, it is only in ſome ſmall circumſtance, which doth not alter the thing itſelf. It is the more remarkable, becauſe it was about twenty days before Rullian Green.

There was one Alice Duke an Engliſh-woman, that was taken *anno* 1664, and confeſſed before the judges, that after their meetings all the witches make very low obaiſance to the devil, who appeared in black cloaths, and a little band. He bids them welcome at their coming, and brings them wine, beer, cakes and meal, or the like. He ſits at the higher end, and uſually Anne Biſhop ſits next him; they eat, drink, dance, and have muſic. At their parting they uſed to ſay, "Merry met, merry part." And that before they are carried to their meetings, their foreheads are anointed with greeniſh oil, that they have from the devil: They,

for the moſt part, are carried in the air. As they paſs, they ſay, "Thout, tout, a tout tout, throughout and about." Paſſing back they ſay, "Rentum, tormentum," and another word which ſhe does not remember.

I read of an old gentleman, an excellent juſtice of the peace in England, who did always diſpute againſt the immortality of the ſoul, and its diſtinction from the body, and of the exiſtence of the ſpirits. No reaſon could convince him but palpable experience. He being a bold man, did venture very far, and fearing nothing, uſed all the magical ceremonies he could to raiſe the devil, or a ſpirit, and had a moſt earneſt deſire to meet with one, but never could do it. But while his ſervant is one night drawing off his boots in the hall, ſome inviſible hand gave him ſuch a clap upon the back, that it made the hall ring again. He immediately went to the field to try if any ſpirit had called him to converſe with him; but found none. When neither rhyme nor reaſon could perſuade him that there were ſpirits, ſays the gentleman, that debated with him, "Well, well, do you remember the clap you received upon your back one night?" Yes, ſaid he; "Aſſure yourſelf, ſaid the other, that gobſin will be the firſt that will welcome you into the other world." Upon this his countenance changed moſt ſenſibly, and was more confounded with this than with all the philoſophical or rational arguments, that could have been brought againſt him.

There was one Julian Cox, an Engliſh-woman, apprehended for witchcraft. The firſt that depoſed againſt her was a huntſman, who ſwore, That he was going out with a pack of hounds, to hunt a hare, did ſtart one not far from Julian Cox her houſe. The dogs hunted her very cloſe, and the third ring hunted her in vie, till at laſt the huntſ-

man perceiving the hare almoſt ſpent, and making towards a great buſh, he ran on the other ſide of the buſh to take her up, and preſerve her from the dogs. But as ſoon as he laid hands on her, it proved to be Julian Cox, who had her hands grovelling on the ground, and her globs (as he expreſt it) upward. He knowing her was ſo frighted, that his hair in his head ſtood on end. She was out of breath, ſo that ſhe could not ſpeak. The dogs came up and ſmelt her, but did no more. The narrative, ſaith my author, hath the moſt authentic confirmation that human affairs are capable of, ſenſe, and the ſacredneſs of an oath.

RELATION XXX.

Anent one Spalding in Dalkeith.

ABout the time that the Earl of Traquair was his late Majeſty's commiſſioner in Scotland, it happened at Dalkeith where he reſided, that one Spalding a town's man killed his neighbour, one Sadler. The murderer fled, and abſented himſelf for a year and more; yet ſometimes came home in the night-time, finding that no man purſued him. After he had been wearied of this way of living, he reſolved to caſt himſelf on the commiſſioner's mercy. He coming one day near to the town of Dalkeith in coach, Spalding came in a moſt humble manner, and proſtrate himſelf before him, and begged mercy. The commiſſioner enquired, what the buſineſs was? The ſervants told him, he was ſuch a man that had killed his neighbour a town's man. Thereupon he appointed him to be conveyed to priſon, where he lay for a year and more. At laſt an aſſize found him guilty, and appointed him to be hanged. When he heard this ſentence,

he cried out, "Oh muſt I die like a dog! why was I not ſentenced to loſe my head?" After he came to the ſcaffold, and prayer was ended, he goes up the ladder, and the rope being put about his neck, he cries with a loud voice in the audience of all, "Lord (ſays he) let never this ſoul of mine depart from this body till it be reconciled with thee." And having ſaid this, the executioner threw him off the ladder. When he had hung the ordinary time ſufficient to take away a man's life, he was cut down, and his body put into a bier, and carried to the tolbooth to be woon. When they had opened the lid of the bier, the man bangs up upon his bottom, and his eyes ſtaring in his head, and foaming at the mouth, he made a noiſe, and roared like a bull, ſtriking about him with his fiſts, to the great conſternation of all. The magiſtrates hearing of it, gave orders that he ſhould be ſtrangled better. The executioner fell to work, and putting the rope about his neck, ſtood upon his breaſt, and ſtrained his neck ſo hard that it was no bigger about than his wriſt. And he continuing after this manner for a ſufficient time, was carried to the grave, and covered with earth. Notwithſtanding of all this, he made ſuch a rumbling and tumbling in it, that the very earth was raiſed, and the mules were ſo heaved up that they could hardly keep them down. After this, his houſe at the eaſt end of the town (as I am informed) was frequented with a ghoſt, which made it ſtand empty for a long time. Whether any have dwelt in it ſince I know not. This I have from a very creditable perſon, who being a ſcholar there at that time, was an eye and ear witneſs, who is yet alive.

RELATION XXXI

Of the devil of Maſcon in France.

ANno 1612 one Monſieur Perreaud, a Proteſtant miniſter there, being from his own houſe one night, and his wife being in bed, ſhe was much troubled with noiſe and din in the houſe: the next night ſhe felt ſomewhat that pulled the blankets from the bed, and the ſame night all the pewter veſſels and braſs candleſticks were thrown about the room. The miniſter coming home, was told this, who carefully ſearched every corner of the houſe before he went to bed, and ſecured all the doors and windows, to prevent ſuſpicion of impoſture: He was ſcarce well in bed, when he heard a ſtrange noiſe in the kitchen, like the rowling of a great iron-bullet, beating againſt a partition of wainſcot; upon this the miniſter went to the room, but found nothing. The next morning he made it known to the elders of the church, and a public notary, one Francis Tornous, who ſat up every night till midnight, but they heard nothing till September 20th; at which time, about nine o'clock at night, in the preſence of all who were there, the devil began to whiſtle three or four times with a loud and ſhrill voice, (tho' ſomewhat hoarſe) which ſeemed to be about three or four ſteps from them, ſinging a little tune of five notes, which birds are taught to whiſtle, and after he often repeated this word, "Miniſter, miniſter;" to which Mr Perreaud ſaid, "Yes indeed, I am a miniſter, and ſervant of the living God, before whoſe Majeſty thou trembleſt." Said the other, "I know nothing to the contrary." "I have no need of thy teſtimony," ſays he: This being done, he ſays over with a loud voice, the Lord's prayer,

the creed, the ten commandments, and the morning and evening prayers, and ſings the eightieth and firſt pſalm. He told the miniſter, that his father had been poiſoned, and named the man that did it. He told him, that as he came by his elder brother's houſe that night, he ſaluted him, and aſked, If he had any ſervice to command him with to Maſcon to his brother? And told, they were very kind to him, and remembered their love to the miniſter. It was told him afterwards by thoſe who were preſent, that a fellow of ſtrange ſhape came riding on a very lean horſe, hanging down his head, and ſpake to that purpoſe. At another time the devil began to mock God, and all religion, and ſaid over the doxology, but ſkipped over the ſecond perſon, and made a foul horrible and deteſtable equivocation upon the third perſon. He alſo earneſtly deſired them to ſend for Mr Du Chaſſin, the Popiſh prieſt of St Stevens pariſh, to whom he would confeſs himſelf, and withal he deſired him to bring ſome holy water along with him; for that, ſaid he, will preſently ſend me a-packing. That great maſtiff, ſaid he, dare not bark at me, (this was the great houſe-dog) becauſe I have made the ſign of the croſs upon his head.

Then he fell a ſcoffing and jeering, and told how he did fall off the ladder into the ditch among the frogs, while the Savoyes were ſcaling the walls of Geneva, and did moſt exactly imitate their croaking. At another time, he told them with a lamentable voice, that he had a mind to make his latter will and teſtament, and bid the maid call for Mr Tornous the public notary, and declared to him what legacies he would leave, and to one perſon he ſaid he would bequeath five hundred pounds, but he anſwered, "I will have none of thy money, thy money periſh with thee."

At another time, while he was ſpeaking, a man who was preſent ruſhed into the place whence the voice ſeemed to come, and ſearched it ſtrictly, but found nothing except a ſmall bottle, which he brought forth; at which the devil fell a-laughing, and ſaid to him, "I was told long ſince, thou waſt a fool, and I ſee now thou art one indeed, to believe that I am in the bottle; I ſhould be a greater fool myſelf to go into it, for ſo I might be catched by ſtopping the mouth of the bottle with one's finger."

At another time, the miniſter ſaid to him, "Go, thou curſed, into everlaſting fire, prepared for the devil and his angels." To whom he replied, "Thou lieſt, I am not curſed; I hope yet for ſalvation through the death and paſſion of Jeſus Chriſt."

The devil threatened the miniſter, that he would pull him out of his bed by the feet, and pull the blankets off him. He anſwered, "I will lay me down and ſleep, for the Lord only maketh me to dwell in ſafety; thou canſt have no power over me, but what is given thee from above." Whereupon he ſaid, "It is well for thee, it is good for thee." And at laſt he confeſſed, that he could not prevail againſt the family, becauſe they did too much call on the name of God. And indeed it was obſerved, that as often as they kneeled down to prayer, the devil left talking, and often ſaid, "While you are at your prayers, I'll go take a turn in the ſtreet." But no ſooner was prayer ended, but he began as before, which courſe he continued till the 25th of November; at which time he ſpake theſe laſt words, "Alas, alas, I ſhall ſpeak no more."

The miniſter told Mr Du Moulin, that a grave divine once coming to his houſe, and hearing the

devil ſpeak profanely, rebuked him ſharply for it. Whereupon the devil anſwered, "Miniſter, you are very holy and zealous in this company, but you were not ſo, when you were ſinging ſuch a baudy ſong in ſuch a tavern." And having ſaid this, he ſang the ſame baudy ſong over before them all. The divine ſaid, "It is true, Satan, I have been licentious in my younger years, yet God of his mercy hath given me repentance and pardon for it; but for thy part, thou art hardened in ſin, and ſhall never get repentance nor pardon." And this the devil ſaid, "O poor Hugonots, (thoſe of the reformed religion) you ſhall ſuffer much within a few years; O what miſchief is intended againſt you!"

A Popiſh officer that belonged to a court of juſtice, being a lawyer, came out of curioſity to the miniſter's houſe, to aſk ſome queſtions concerning many matters; the miniſter forbad him, but he would not forbear. And after the devil had reſolved him many things, anent abſent friends, private buſineſs, news, and ſtate affairs, and queſtions in law, he ſays to him, "Now Sir, I have told you all you demanded; I muſt tell you next what you demanded not, that at this ſame very time ſuch a man (whom he named) is taking a word of your wife at home." And then he diſcovered many ſecrets and foul practices of the lawyer. And at laſt, ſays, "Now Sir, let me correct you for being ſo bold as to queſtion with the devil; you ſhould have taken the miniſter's counſel." Then upon a ſudden, the whole company ſaw the lawyer drawn by the arm into the midſt of the room, where the devil whirled him about, and gave him many turns with great ſwiftneſs, touching the ground only with his toe, and then threw him down upon the floor with great violence; and being taken up, and carried to his houſe, he lay ſick and did ſtracted a long time.

The laſt ten or twelve days the devil threw ſtones about the miniſter's houſe continually, from morning to evening, and of ſo large a ſeize, ſome of them being of two or three pound weight. One of thoſe days the public notary Mr Tornous, had a great ſtone thrown at him, which falling at his feet, he took up and marked it with a coal, and threw it into the backſide of the houſe, but preſently the devil threw it at him again; when he took it up, he found it to be very hot, thinking it had been in hell ſince he handled it laſt. The next day upon the 22d of December, the devil went quite away, and to-morrow after, was ſeen a great viper going out of the miniſter's houſe, which the neighbours about ſeized with a pair of pinchers, and carried it all over the town, crying, "Here is the devil that's come out of the miniſter's houſe. It was found by an apothecary to be a true natural viper, a ſerpent rarely ſeen in thoſe countries. Compare this with the twentieth and firſt relation, and you will find a notable proof of the wonderful kindneſs and mercy of God to thoſe religious miniſters, and their families.

RELATION XXXII.

Anent Margaret Wilſon.

THIS is a true narrative of what happened to her one night, while ſome perſons were attending her: for what paſt other nights I cannot relate, ſince I want information. They ſay the gentleman, her uncle, in the pariſh of Gallaſhiels, came on Sunday after ſermon to the miniſter there, Mr Wilkie, and told him, that the devil was at his houſe; "For, ſaid he, there is an odd knocking about the bed where my neice lies. Where-

upon the minister went along with him and found it so; she rising from her bed sat down to supper, and from below there was such a knocking up, as bred fear to all that were present. This knocking was just under her chair, where it was not possible for any mortal to knock up. Supper being ended, they went all to prayer, and rising from her place, went and kneeled down in another place, and there also a knocking was heard below her, even during the time of prayer. When she was put to bed, many persons attending, she fell into a deep sleep, then her body was so lifted up, that many strong men were not able to keep it down. Sometimes her body would have made such a motion in the bed, as if something had been gripping her by the feet, and pulling her up and down. In the mean while, they heard a loud noise scratching upon the feather-bed, as with long nails. And likewise the minister affirms, that he heard a loud risping at her heart, such as risping irons make upon wood and timber. When she awaked, she told them of many things the devil had spoken to her, offering her gifts and presents, she was hardly persuaded to pray; nay could not, even when the words were put in her mouth. The minister desired her to enter into a personal covenant with God, which he drew up; but finding one composed already to his hand, in that little treatise called the Christian's Great Interest, he made her subscribe it: When she had done this, the devil persuaded her with many arguments to break it. This was the method the devil observed ordinarily every night, during her long trouble.

That same night, about twelve o'clock, the minister took her uncle out to his own garden, to take a turn or two, and began to bear it upon him, the sense of this sore affliction which was upon the family, and exhorted him to reflect upon his

ways, and conſider if he had done any thing that had provoked the Lord againſt him; and particularly he charged him with one thing, whereof there was a loud report. He ſolemnly proteſted, and that with dreadful imprecations, hat h ewas innocent of that particular, which was ſaid of him, and abſolutely denied it. She confeſſed, that ſhe had ſeen the devil as in a man's likeneſs, but eſpecially once going to church, when he forbade her to go and hear ſermon. After much trouble of this kind, and much noiſe and talking, the young woman, being but twelve or thirteen years of age, came to Edinburgh, and tarried with a friend there, and from thence ſhe went to Leith, where ſhe ſerved a miſtreſs. At laſt ſhe went to Eaſter Duddingſton, it ſeems, and married there a huſband, with whom ſhe lived ſome years at Magdalen Pans, where ſhe died. I do not hear that ever ſhe was moleſted after. If all the particulars of this buſineſs were truly collected, they would amount to a far longer relation than I have ſet down.

RELATION XXXIII.

A ſhort information anent Janet Douglas.

WHEN I was at Glaſgow in ſummer 1677, I was deſirous to ſee the dumb girl, whom you mention in your firſt relation. At my firſt incoming ſhe declined to entertain diſcourſe, but by friendly expreſſions, and giving her ſome money, I gained her. I firſt enquired anent her parentage? "I do not remember, ſays ſhe, of my parents, but only that I was called by the name of Janet Douglas by all people who knew me. I was keeped, when I was very young, by a poor wo-

man that proved cruel to me, by beating and abuſing me; whereupon I deſerted the woman's houſe, and went a begging." I enquired next how ſhe became dumb? She told me, by reaſon of a ſore ſwelling ſhe took in her throat and tongue; but afterwards by the application of *Album Græcum*, "which I thought, ſaid ſhe, was revealed to me, I recovered my ſpeech." I aſked her, how ſhe came to the knowledge of witches and their practices? She anſwered, That ſhe had it only by a viſion, and knew all things as well as if ſhe had been perſonally preſent with them, but had no revelation, or information from the voice of any ſpirit; nor had ſhe any communication with the devil, or any ſpirit of that kind; "only, ſays ſhe, the devil was repreſented to me, when he was in company with any of the witches, in that ſame ſhape and habit he was ſeen by them.

She told me, ſhe was altogether ignorant of the principles of religion, but had ſome ſmatring knowledge of the Lord's prayer, which ſhe had heard the witches repeat, it ſeems by her viſion, in preſence of the devil; and at his deſire, which they obſerved, they added to the word art the letter w, which made it run, "Our Father which wart in heaven;" and made the third petition thus, "As on earth ſo it may in heaven;" by which means the devil made the application of the prayer to himſelf.

I remember, that one day, there was a woman in the town who had the curioſity to give her a viſit, who aſked her, How ſhe came to the knowledge of ſo many things? But the young wench ſhifted her, by aſking the woman's name; ſhe told her name, Says the other, "Are there any other in Glaſgow of that name?" No, ſays the woman. Then ſaid the girl, "You are a witch." Says the other, "Then you are a devil." The girl an-

ſwers, "The devil doth not reveal witches; but I know you to be one, and I know your practices too." Hereupon the woman run away in great confuſion, being indeed a perſon ſuſpected of witchcraft, and had been ſometimes impriſoned on that account.

Another woman whoſe name was Campbel, had the curioſity likewiſe to come and ſee her, and began to aſk ſome queſtions at her. The wench ſhifting to give her an anſwer, ſays, "I pray you tell me where were you yeſternight, and what were you doing? "And withal, ſays ſhe, let me ſee your arm;" ſhe refuſing, the landlord laid hold upon the woman, with ſome others in the houſe, and forced her to make bare her arm, where Janet Douglas ſhewed them an inviſible mark, which ſhe had gotten from the devil. The poor woman much aſhamed run home. A little time after, ſhe came out and told her neighbours, that what Janet Douglas ſaid of her was true, and earneſtly entreated them that they would ſhew ſo much to the magiſtrates, that ſhe might be apprehended, "otherwiſe the devil, ſays ſhe, will make me kill myſelf." But the neighbours judging her to be under a fit of diſtraction, carried her home to her houſe; but early next morning the woman was found drowned in Clyde.

The girl likewiſe told me at Glaſgow, being then under no reſtraint, that it was revealed to her ſhe would be carried before the great council at Edinburgh, impriſoned there, and ſcourged through the town. All which came to paſs; for about a year after ſhe was apprehended, and impriſoned in the tolbooth of the Canongate, and was brought before the council, but nothing being found againſt her, ſhe was diſmiſſed; but thereafter, for ſeveral crimes committed within

the town of Edinburgh, ſhe was taken again, and impriſoned, ſcourged, and ſent away to ſome foreign plantation; ſince which time I have not heard of her.

There are ſeveral other remarkable paſſages concerning her which I cannot inform you of, which others perhaps may do; therefore I ſhall abruptly break off, and ſay no more, but that I am your affectionate friend. This information I have from a diſcreet underſtanding gentleman, who was one of my ſcholars at Glaſgow ſeveral years ago.

RELATION XXXIV.

Touching Helen Elliot, burned at Culroſs.

For Mr Sinclair. *Edin. Oct.* 8. 1684.

SIR,

I Cannot but much approve of your deſign in publiſhing "Satan's inviſible world diſcovered," eſpecially at this time, when there are ſo many that deny the exiſtence of devils, ſpirits and witches, and will credit nothing but what they ſee with their eyes. I ſhall inform you of three remarkable ſtories, which may be atteſted by famous witneſſes, many of which are yet living.

I had the curioſity when I was a ſcholar, to paſs over from Borrowſtouneſs to Culroſs, to ſee a notable witch burnt. She was carried to the place of execution in a chair by four men, by reaſon her legs and her belly were broken, by one of the devil's cunning tricks which he play'd her. This woman was watched one night in the ſteeple of Culroſs by two men, John Shank a fleſher, and one John Drummond, who being weary went to another room, where there was a fire, to take a

pipe. But to ſecure her they put her feet in the ſtocks, and locked them as well as might be. But no ſooner were they gone out of the room, but the devil came into the priſon, and told her, he was obliged to deliver her from the ſhame ſhe was like to ſuffer for his ſake; and accordingly took her out of the ſtocks, and embracing her, carried her out of the priſon; at which ſhe being terrified, made this exclamation by the way, "O God, whither are you taking me?" At which words he let her fall, at the diſtance from the ſteeple, about the breadth of the ſtreet of Edinburgh, where ſhe broke her legs and belly. I ſaw the impreſſion and dimple of her heels, as many thouſands did, which continued for ſix or ſeven years, upon which place no graſs would ever grow. At laſt there was a ſtone-dike built upon the place.

My ſecond relation ſhall be of ſome witches at Borrowſtouneſs; which were the occaſion of much enquiry after them there. Anno 1644, a certain woman in the town came about eight o'clock in the morning into her neighbour's houſe, after a moſt furious manner, and aſſaulted her, by ſcratching her face, and pulling the hair out of her head, ſaying, "Thou traitor thief, thou thought to have deſtroyed my ſon this morning, but it was not in thy power." The ſhip wherein the young man was a ſailor, had been under a dreadful tempeſt off and on with St Abbs head, that morning. With the violence of a ſea, which came in upon the deck, he was caſt over board on one ſide of the ſhip, and, to the admiration of all, he was caſt in upon the deck again, upon the other ſide, without harm. This marvellous buſineſs being reported about eight o'clock by the mariners, when they came a ſhore, and being com-

pared with what the one woman said to the other that morning, both of them were apprehended, and, after their confession, were both burnt, many hundreds being spectators, whereof I was one.

The last, which is more remarkable, shall be anent the wife of one Goodall, a cooper in the parish of Carron. This woman was about two and thirty, or three and thirty years of age, a most beautiful and comely person as was in the country about. She was often filed and delated by many who had been burnt. They told, that amongst them all, she was the person, whom the devil at their meetings, did most court and embrace, calling her constantly, "My dear mistress," setting her always at his right hand, to the great discontent of his old haggs, whom, as they conceived, he now slighted. She was apprehended, and committed to prison. At this time there was one James Fleming, a master of a ship there, a person of great courage, strength, and resolution, who had it insinuate to him by her, when he was exhorting her to confess, that in respect she understood he was to be upon her watch the next night, if she got no deliverance, as she expected before one o'clock in the morning, she should lay her heart open to him before others. At which he being apprehensive of what might fall out, as indeed he had reason, went to his uncle, a grave and experienced person, who advised him to take all his ship's company, to the number of fourteen able men, and keep watch, not forgetting the reading of scripture, and earnest prayer to God. The night was still and calm, like a summer's night, without the least appearance of change, when upon a sudden at midnight, as James Fleming himself was discoursing her to and again, as the custom was, holding her by the hand, I say,

upon a ſudden, a terrible tempeſt, like a hurricane, came on, which took the roof from the houſe, to their great conſternation: And a voice was heard three times, calling her by a ſtrange name to come away; at which ſhe made three ſeveral loups upward, increaſing gradually, till her feet were as high as his breaſt: But he held her by both her arms, (and as he uſed to ſay, when he ſpoke of it) he beteached himſelf ſtrongly and earneſtly to God, though with great amazement, his hair ſtanding widderſhins in his head. And after the third call, he prevailed againſt the greateſt effort which ever he felt, and threw her on the ground, ſhe grovelling and foaming like one having the falling ſickneſs, where ſhe fell into a profound ſleep, for the ſpace of two or three hours. When ſhe awakened, ſhe declaimed moſt bitterly againſt the devil's treachery and perfidiouſneſs, who had promiſed to carry her to Ireland before four o'clock in the morning, and to touch at Paiſley, where ſhe might ſee her ſiſter in paſſing. She made a free and full confeſſion, and delated many women, ſome of them of good repute, who afterwards confeſſed and died alſo. The author of this letter is a perſon of great honeſty and ſincerity. From the firſt relation of his, we have an evident inſtance, that the devil can tranſport the bodies of men and women through the air. 'Tis true, he did not carry her far off, but not for want of ſkill and power. Neither was he afraid to hear the name of God ſpoken; but purpoſing to deſtroy both the ſoul and body of the poor creature, he has pretended ſo much to excuſe himſelf at her hand.

The firſt ſtory brings me in mind of one Creech, a witch, put in priſon in the ſteeple of Culroſs, to whom ſeveral years ago Mr Alexander Colvil juſtice-depute came, a gentleman of great

ſagacity and knowledge as to witches. He aſked if ſhe was a witch? She denied. "Dare you hold up your hand and ſwear that you are not a witch?' Yes, Sir, ſaid ſhe. But behold what a remarkable judgement of God came upon her! While ſhe was ſwearing, with her arm lifted up, it became as ſtiff as a tree, that ſhe could not pull it in again, to the amazement of all that were preſent. One perſon yet living there was a witneſs and can atteſt this. The gentleman, ſeeing the vengeance of God upon her for her wickedneſs, falls down preſently upon his knees, and entreated the Lord on her behalf, who was graciouſly pleaſed to hear him.

Some are of opinion, that the devil cannot raiſe winds and ſtorms upon the ſea and land. This is evident from the laſt relation in the letter, which puts me in mind of a terrible tempeſt in the Frith that day when Beſſie Fowler was burnt at Muſſelburgh in May 16. The devil promiſed to her, that ſhe ſhould not die at that time; whereupon ſhe looking out at the priſon window, ſpake very confidently to the folk below, "You think to ſee me burnt the day, but you will be deceived. The hurricane did ſo prevail, that in effect every body ſuſpected, that ſhe ſhould not have died that day. The morning and the forenoon were very calm.

RELATION XXXV.

Anent ſome prayers, charms and aves, uſed in the Highlands.

IN the time of ignorance and ſuperſtition when the darkneſs of Paganiſm was not diſpelled by the goſpel-light, ſpirits kept a more familiar converſe with families, and even in the time of

Popery, what was more frequent in houſes than Brownies, whom they employed in many ſervices. It were unreaſonable and ridiculous, to rehearſe all the ſtories which have been told of Brownies and fairies, commonly called our good neighbours; how there was a king and queen of faries, of ſuch a court and train as they had, and how they had the teind and duty, as it were of all corns, fleſh, and meal; how they rode, and went along the ſides of hills, all in green apparel. I verily believe many have ſeen ſuch ſpectres; but what were they? nothing but the deluſion of the ſenſes of ſundry ſimple people, whom the devil made believe they did ſee and hear ſuch things. Brownie was a ſpirit that haunted divers houſes familiarly, without doing any evil, but doing neceſſary turns up and down the houſe, and frequently was found working in the barn, threſhing the corn in the night-time, who appeared like a rough hairy man. Such then was the ignorance of many, that they believed their houſe was all the ſonſier that Brownie was about it, as King James ſays in his Demonology.

I will not ſpeak of ridiculous friets, ſuch as our meeting with a lucky or unlucky foot, when we are going about important buſineſs; theſe unqueſtionably are the devil's leſſons for the moſt part, and denying of God's providence. The practice of the Heathen was to attribute good or evil luck to the flaying of birds, as Virgil ſays, *Sæpe ſiniſtra cava prædixit ab illice cornix.*

Whether there be any magic in the practice of ſome young women too curious, who, upon Halloweven, go to bed without ſpeaking to any, having firſt eaten a cake made of ſoot, and dreaming, they ſee in their ſleep the man that ſhall be their huſband. I ſhall not determine, but it looks like a very bad practice. I heard of a woman, who dip-

ped her ſmock in ſouth-running water, on that night, and hanged it up before the fire to dry. One comes in in the likeneſs of the man who was to be her huſband, and turns it, and went immediately to the bed, where ſhe was attending the event, and kiſſed her. It ſeems ſhe did not believe it was the devil. To ſpeak of the ſecond ſight I cannot, till fuller information be given. I am undoubtedly informed, that men and women in the Highlands can diſcern fatality approaching others, by ſeeing them in waters, or with winding ſheets about them; and that others can lecture in a ſheep's ſhoulder-bone a death within the pariſh ſeven or eight days before it come. It is not improbable, but that ſuch preternatural knowledge comes firſt by a compact with the devil, and is derived downward by ſucceſſion to their poſterity, many of ſuch I ſuppoſe are innocent, and have this ſight againſt their will and inclination.

Charms and ſpells have been firſt taught to men and women in confederacy with the devil, many of which are received by tradition, and uſed by witches and ignorant perſons too, the virtue of curing muſt be from the devil's active inviſible application of them to ſuch or ſuch a diſeaſe, as the curing of an univerſal gout, by this unintelligible charm.

Etter ſheen etter ſeck, et ta leur etta packk wipper ſcnan caſemitter in ſhi, ſo leiſh in ſhi corne, orn ſheip twa till one curbt mach a mainſhore.

There is in ſome part of Galloway a charm for curing a diſeaſe called the Ling, in theſe words, *Cathari, Dumi, Chini, Brini.* Another there is, which ſome uſe for effectuating that which others do by caſting three knots, *far ſi far, ſa far fay u, far four na forty kay u, mack ſtraik it a pain four*

hung creig weil mack ſmeoran bun bagie. This language cannot be interpreted.

Beſides this, there are prayers and aves among the Highlanders, wherein they think there lies great virtue, as in repeating the Lord's prayer in Latin thus:

Paidder nuhter kiſh in ſheali ſanctiſheter noman du, ta renada, ta langa tu, quidi bonum aicht in dearrich, an dingirs, an dangis, a nipis a nopis, induramis indaramis, indittimis indatamis, ſhecli ſheclorum. Amen.

Their Ave Mary runs thus,

Avi Mari craſhi plena du na tekamis penedicata tas ante willi yeramis, penedicata rucara ſhendri Eſum Chriſum. Amen.

At night, in the time of popery, when folks went to bed, they believed the repitition of this following prayer was effectual to preſerve them from danger, and the houſe too.

"Who ſains the houſe the night,
They that ſains it ilka night.
Saint Bryde and her brate,
Saint Colme and his hat,
Saint Michael and his ſpear,
Keep this houſe from the weir;
From running thief,
And burning thief;
And from a ill Rea,
That be the gate can gae;
And from an ill weight,
That be the gate can light.
Nine reeds about the houſe;
Keep it all the night.
What is that, what I ſee
So red, ſo bright, beyond the ſea?

'Tis he was pierc'd through the hands,
Through the feet, through the throat,
Through the tongue;
Through the liver and the lung.
Well is them that well may
Faſt on God-friday."

Another prayer uſed by the thieves and robbers on the borders after meat, in order to ſtealing from their neighbours.

"He that ordain'd us to be born,
Send us more meat for the morn,
Part of't right and part of't wrang,
God let us never faſt ou'r lang,
God be thanked and our lady,
All is done that we had ready."

A country-man in Eaſt Lothian uſed this grace always before and after meat.

"Lord be bleſs'd for all his gifts,
Defy the devil and all his ſhifts.
God ſend me mair ſilver. Amen.

As the devil is originally the author of charms and ſpells, ſo is he the author of ſeveral baudy ſongs, which are ſung. A reverend miniſter told me, that one who was the devil's piper, a wizzard, confeſſed to him, that at a ball of dancing, the foul ſpirit taught him a baudy ſong, to ſing and play, as it were this night, and ere two days paſſed all the lads and laſſes of the town were lilting it through the ſtreet. It were abomination to rehearſe it.

RELATION XXXVI.

Anent one Liſſie Muidy at Haddington.

THIS woman was a ſervant to Margaret Kirkwood there, a woman of good repute once, who, before her death, took ſome trouble of mind, upon what account I ſhall not determine. She made ſome inſinuation, it ſeems, to ſome of her friends, that ſhe inclined to put hand on herſelf; whereupon ſhe was attended and waited upon: But had her own liberty to retire herſelf to private prayer; in which exerciſe ſhe was very frequent. Upon a Sabbath forenoon, when all were at church, and ſhe at home, none with her ſave only a ſervant-maid, ſhe went into ſome high room or other, as ſhe was wont to do, to her devotion, and there, before the maid could know, ſhe hanged herſelf. In this very moment of time, this Elizabeth Muidy, her old ſervant, being in church, was obſerved to number upon her fingers fifty, or fifty-one, which number being ended, ſhe cries out, with a loud voice, in preſence of all, "Now the turn is done." She was preſently taken away as a diſtracted perſon; and news coming to the church, that ſuch a woman had hanged herſelf, her old miſtreſs, ſhe was taken away to priſon; but what her confeſſion was, it is not well known. There are many other things reported, whereof I cannot give an account. This tragedy was acted within theſe few years at Haddington.

RELATION XXXVII.

Anent Major Weir and his Siſter.

THIS man, Thomas Weir, was born at Clydſdale, near to Lanark, who had been a lieutenant in Ireland long ſince. What way he came to get ſome public command in the city of Edinburgh, in the years 1649 and 50, I know not; but it ſeems he has always been called Major Weir ſince that time. Many things might be narrated of him, which, for brevity's ſake, I cannot meddle with, ſince I intend only to ſpeak of his ſorceries, and other things relating thereunto. It ſeems he had, before he was burnt, ſome charge over the waiters at the ports of the city, being, as it were, a check to them. Coming one day, as his cuſtom was, he found ſome of them in a cellar, taking a cup of ale, neglecting their charge. After a gentle reproof, one of them replied, That ſome of their number being upon duty, the reſt had retired to drink with their old friend Mr Burn. At which he ſtarted back, and caſting an eye upon him, repeated the word Burn four or five times; and going home, he never came abroad afterwards, till a few weeks after he had diſcovered his impieties. It was obſerved by ſome, that going to Liberton ſometimes, he ſhunned to ſtep over that water-brook, which is ordinarily called Liberton-burn, but went about to ſhun it. Some have conjectured, that he had advice to beware of a burn, or ſome other thing, which this equivocal word might ſignify, as burn in a fire. If ſo, he has foreſeen his day approaching. A year before he diſcovered himſelf, he took a ſore ſickneſs; during which time he ſpake to all who viſited him like an angel, and came frequently abroad again.

This man taking ſome dreadful tortures of conſcience, and the terrors of the Almighty being upon his ſpirit, confeſſed to ſeveral neighbours in his own houſe, and that moſt willingly, his particular ſins which he was guilty of, which bred amazement to all perſons, they coming from a man of ſo high repute for religion and piety. He ended with this remarkable expreſſion, "Before God, (ſays he) I have not told you the hundred part of that I can ſay more, and am guilty of." Theſe very ſame abominations he confeſſed before the judges likewiſe. But after this, he would never, till his dying hour confeſs any more, which might have been for the glorifying of God, and the edification of others, but remained ſtupid, having no confidence to look any man in the face, or to open his eyes.

When two of the magiſtrates came to his houſe in the night-time, to carry him to priſon, they aſked, if he had any money to ſecure? He anſwered, None. His ſiſter ſaid there was. Whereupon to the value of five dollars, in parcels here and there, were found in ſeveral clouts. His ſiſter adviſed the two magiſtrates to ſecure his ſtaff eſpecially; for ſhe alſo went to priſon. After he was ſecured in the tolbooth, the baillies returned, and went into a tavern near to Weir's houſe in the Weſt-bow, a ſtreet ſo called there. The money was put into a bag, and the clouts thrown into the fire by the maſter of the houſe and his wife, which, after an unuſual manner, made a circling and dancing in the fire. There was another clout found with ſome hard thing in it, which they threw into the fire likewiſe; it being a certain root, which circled and ſparkled like gun-powder, and paſſing from the tunnel of the chimney, it

gave a crack like a little cannon, to the amazement of all that were preſent.

The money aforeſaid was taken by one of the baillies to his own houſe, and laid bye in his cloſet. After family-prayer was ended, he retired into the ſame cloſet, (where I have been) during which time his wife, who is yet living, and the reſt of the family, were affrighted with a terrible noiſe within the ſtudy, like the falling of a houſe, about three times together. His wife knocking, gave a fearful cry, "My dear, are you alive?" The baillie came out unafraid, having (as he ſaid) heard nothing; whether he concealed this upon the account his wife was with child, or otherwiſe, it cannot be well known. The money was preſently ſent away to another baillie's houſe, a great diſtance from Weir's, where, as was reported, there was ſome diſturbance, but in broken expreſſions.

During the time of his impriſonment, he was never willing to be ſpoken to; and when the miniſters of the city offered to pray for him, he would cry out in fury, "Torment me no more, for I am tormented already." One miniſter (now aſleep) aſking him, if he ſhould pray for him? was anſwered, Not at all. The other replied, in a kind of holy anger, "Sir, I will pray for you in ſpite of your teeth, and the devil your maſter too," who did pray, making him at leaſt to hear him; but the other ſtaring wildly, was ſenſeleſs as a brute. Another, who is likewiſe at reſt, demanded, if he thought there was a God? Said the man, I know not. That other replied ſmartly, "O man, the argument that moveth me to think there is a God, is thyſelf; for what elſe moveth thee to inform the world of thy wicked life?" But Weir anſwered, Let me alone. When he peremptorily forbade one of his own pariſh-miniſters, (yet alive) to pray, one demanded, if he would have a-

ny of the Preſbyterian perſuaſion to pray, he anſwered, "Sir, you are all alike to me." Then ſaid the miniſter to him, I will pray with you. "Do it not, ſaid the other, upon your peril," looking up to the beams of the houſe. But prayer was offered up ſo much the more heartily, becauſe the company about expected ſome viſion. It is obſervable, that in things common he was pertinent enough; but when any thing about Almighty God, and his ſoul's condition, came about, he would ſhrugg, and rub his coat and breaſt, ſaying to them, "Torment me not before the time." When he was at the ſtake to be burnt, the city-miniſters called to a church man there looking on, being one of that perſuaſion whereof Weir was formerly deemed to be, to ſpeak to him; but no ſooner he opened his mouth, than he made a ſign with his hand and his head to be ſilent. When the rope was about his neck to prepare him for the fire, he was bid ſay, Lord be merciful to me; but he anſwered, "Let me alone, I will not; I have lived as a beaſt, and I muſt die as a beaſt." The fire being kindled, both he and his ſtaff, a little after, fell into the flames. Whatever incantation was in his ſtaff, is not for me to diſcuſs. He could not officiate in any holy duty without this rod in his hand, and leaning upon it, which made thoſe who heard him pray admire his fluency in prayer. Its falling into the fire with him, let others ſearch out the diſparity, minds me of this paſſage. In Zetland a few years ago, a judge having condemned an old woman and her daughter, called Helen Stewart, for witchcraft, ſent them to be burned. The maid was ſo ſtupid, that ſhe was thought to be poſſeſſed. When ſhe had hung ſome little time on the gibbet, a black pitchey-like ball foamed out of her mouth; and after the

fire was kindled, it grew to the bigneſs of a walnut, and then flew up like ſquibs into the air, which the judge yet living atteſts. It was taken to be a viſible ſign that the devil was gone out of her. I ſhall not make application of this as to Major Weir's ſtaff.

I know from good hands, that if this man repented of any thing in priſon, it was for cauſing a poor maid to be ſcourged, who affirmed, ſhe had ſeen him commit beaſtiality going to Newmills to a ſolemn meeting. This poor woman lived about two years after his death, and heard of his fatal end. His inceſt with his own ſiſter, was firſt, when ſhe was a young maid. The place where this abomination was committed, was curſed; for, contrary to nature, it remained always bare without graſs. A reverend miniſter told me, (I mention this as from myſelf, not from the author of the letter) that Major Weir confeſſed ſo much to him, and told him, that the place lies off the roadway between Kirkcaldy and Kinghorn, upon a little hill-ſide, which he had the curioſity to go and ſee, and found it ſo. This was done the matter of fifty years ago. Many other things he confeſſed, which Chriſtian ears ſhould not be defiled with.

Before I come to his ſiſter, take this notable remark from two perſons yet alive, dwelling at the foot of the Weſt-bow, at the head whereof dwelt Major Weir. This gentlewoman, a ſubſtantial merchant's wife, was very deſirous to hear him pray, much being ſpoken of his utterance, and for that end ſpoke to ſome of her neighbours, that when he came to their houſe ſhe might be ſent for. This was done, but he could never be perſuaded to open his mouth before her, no not to bleſs a cup of ale; he either remained mute, or up with his ſtaff and away. It troubled her then;

but I ſuppoſe both her huſband and ſhe ſmiles at it now.

Some few days before he diſcovered himſelf, this gentlewoman coming from the Caſtlehill, where her huſband's neice was lying in of a child, about midnight, perceived about the Bow-head three women in windows, ſhouting, laughing, and clapping their hands. The gentlewoman went forward, till juſt at Major Weir's door, there aroſe as from the ſtreet, a woman about the length of two ordinary females, and ſtepped forward. The gentlewoman, not as yet exceſſively feared, bid her maid ſtep on, if by the lanthorn they could ſee what ſhe was; but haſte what they could, this long-legged ſpectre was ſtill before them, moving her body with a vehement cahination, a great unmeaſurable laughter. At this rate the two ſtrove for place, till the gianteſs came to a narrow lane in the bow, commonly called the ſtinking-cloſe, into which ſhe turning, and the gentlewoman looking after her, perceived the cloſe full of flaming torches, (ſhe could give them no other name) and as it had been a great multitude of people, ſtentoriouſly laughing, and gaping with tahees of laughter. This ſight, at ſo dead a time of the night, no people being in the windows, belonging to the cloſe, made her and her ſervant haſte home, declaring all what they ſaw to the reſt of the family, but more paſſionately to her huſband. And though ſick with fear, yet ſhe went the next morning with her maid, to view the noted places of her former night's walk, and at the cloſe enquired who lived there? It was anſwered, Major Weir. The honeſt couple now rejoicing, that to Weir's devotion they never ſaid, Amen. I know there are ſome who ſtrenouſly aſſert the unreaſonableneſs of believing ſuch viſions and apparitions; but you have made them ſufficiently evident from your relations

foregoing. Theſe, in all probability, have been a preſage of his approaching death, and of the manner of it, links and torches ſignifying an honourable interment, which perhaps has been promiſed to him. There was one miniſter in the city that could never be perſuaded to ſpeak with him in priſon: But no ſooner was he dead, than he went to the tolbooth, and called for his ſiſter, who had ſome remorſe, of whom I ſhall now ſpeak. He told her, that her brother was burnt, and how he died, (though he ſaw him not execute) as I heard from himſelf. She believed nothing of it; but after many atteſtations, ſhe aſked, where his ſtaff was? for, it ſeems, ſhe knew that his ſtrength and life lay therein. He told her, it was burnt with him. Whereupon, notwithſtanding of her age, ſhe nimbly, and in a furious rage, fell on her knees, uttering words horrible to be remembered. And in riſing up, as ſhe was deſired, her raging agony cloſed with theſe words; "O Sir, I know he is with the devils; for with them he lived." She entreated that miniſter to aſſiſt her, and attend her to her death, which, at her violent importunity, he yielded unto, though it was not his courſe to wait upon condemned perſons. What ſhe ſaid in private to himſelf, he ſays, muſt die with him. She avouched, that from her being ſixteen years of age, to her fiftieth, her brother had the inceſtuous uſe of her, and then loathed her for her age. She was pretty old at this time, and he, when he died, was about ſeventy. He aſked her, if ever ſhe was with child to him? She declared with great confidence, he hindred that by means abominable, which ſhe beginning to relate, the preacher ſtopped her. Some byſtanders were deſirous to hear the reſt; but ſays he, "Gentlemen, the ſpeculation of this iniquity is in itſelf to be puniſhed."

In often and returned visits, she was intorogate, if she had any hand in her brother's devilry? She declared but in a passive way, and gave this for an instance. A firey chariot or coach, as she caled it, coming to his door, at broad day, a stranger invited him and her to go visit a friend at Dalkeith, a small town about four miles from Edinburgh. They both entered, and went forward in their visit; at which time (says she) one came and whispered something in his ear which affected him. They both returned after the same manner that they had gone out. And Weir going after to make some visits, told them he had strong apprehensions, that that day the King's forces were routed at Worcester, which within two or three days was confirmed by the post. She affirmed, that none saw the coach but themselves. The devil hath wrought far greater farlies in his time than this.

She knew much of the inchanted staff; for by it he was enabled to pray, to commit filthiness not to be named, yea even to reconcile neighbours, man and wife, when at variance. She oft hid it from him, and because without it he could do nothing, he would threaten and vow to discover her incest, fearing which, she would deliver it again.

Being asked the cause of her much spinning, which she was famous for. She denied any assistance from the devil, but found she had an extraordinary faculty therein, far above ordinary spinster; yet owned, that when she came home, after he being abroad, she found there was more yarn on her wheel than she left; and that her weaver could not make cloath thereof, the yarn breaking, or falling from the loom.

Once there came a stranger to her, while she was at her wheel, and proposed a way to her to

make her rich; for they both lived almoſt upon alms. The way was this, "Stand up and ſay, all croſſes and cares go out of this houſe." She anſwered, "God forbid, I ſay that, but let them be welcome when God ſends them." After two or three viſits more, ſhe aſked this ſtranger, where ſhe dwelt? She replied, "In the Potter-raw," a ſtreet in the ſuburbs of that city; but finding neither ſuch a houſe, nor ſuch a woman, I judged, ſaid ſhe, it was the devil, one of my brother's acquaintance; for I know he had familiarity with the devil.

His poverty minds me of a wizzard accuſed and execute in Zetland, before named, for witchcraft, ſeveral years ago, called Luggy to a nick-name, who being a fiſher, had a trick at any time when hungry at ſea, to caſt out his line, and would out of Neptune's loweſt kitchen, bring cleverly up fiſh well boiled and roaſted; and his comerades, by a natural courage, would make a merry meal thereof, not queſtioning who was cook. He had another piece of art, at any time of the year, or in great ſtorms, to go up to a hill near his own houſe, whereupon there was a deep pit, out of which with his lines he drew up codlings or keiling for his proviſion, which never man could but himſelf. This hiſtory is true, being yet to be ſeen in the criminal books of that country.

She was aſked anent her parents? She was perſuaded her mother was a witch; "for the ſecreteſt thing that either I myſelf, or any of the family could do, when once a mark appeared on her brow, ſhe could tell it them, though done at a diſtance." Being demanded what ſort of a mark it was? She anſwered, "I have ſome ſuch like mark myſelf, when I pleaſe, on my forehead:" Whereupon ſhe offered to uncover her head for viſible ſatisfaction; the miniſter refuſing to behold it, and

forbidding any diſcovery, was earneſtly requeſted by ſome ſpectators, to allow the freedom, he yielded: She put back her head-dreſs, and ſeeming to frown, there was ſeen an exact horſe-ſhoe ſhaped for nails in her wrinkles, terrible enough, I aſſure you, to the ſtouteſt beholder.

In the morning before her execution, ſhe told the miniſter, ſhe reſolved to die with all the ſhame ſhe could, to expiate under mercy her ſhameful life; this he underſtood to be an ingenuous confeſſion of her ſins, in oppoſition to her brother's deſpair and deſperate ſilence, to which he did encourage her. At her parting with him, ſhe gave him hearty thanks for his pains; and ſhaking his hands, offering to kiſs them, ſhe repeated the ſame words which he bad her perform. Aſcending up the ladder, ſhe ſpoke ſomewhat confuſedly of her ſins, of her brother and his inchanting ſtaff: and with a ghaſtly countenance, beholding a multitude of ſpectators all wondering, and ſome weeping, ſhe ſpake aloud, "There are many here this day, wondering and greeting for me, but alas, few mourn for a broken ——; at which words many ſeemed angry: Some called to her to mind higher concerns; and I have heard it ſaid, that the preacher declared he had much ado to keep a compoſed countenance. The executioner falling about his duty, ſhe prepares to die ſtark-naked, then, and not before, were her words relating to ſhame underſtood; the hangman ſtruggled with her to keep on her clothes, and ſhe ſtruggled with him to have them off; at laſt he was forced to throw her over open-faced, which afterwards he covered with a cloth.

So much from the gentleman that gave me this information; to which I ſhall add, that this is not publiſhed with a deſign to reflect upon men of this or that perſuaſion, far be it. The devil can coun-

terfeit what religion he pleaſes, and ordinarily a good one. True religion can never ſuffer any prejudice from a hypocrite's wearing a cloak of it, more than the good angels can ſuffer a ſtain by Satan's transforming himſelf into an angel of light. The devil hath his laikies and pages with Chriſt's livery upon them. Was not Judas, who was but one of the twelve, a vile hypocrite? It is a wonder where there are a thouſand profeſſing Chriſt in a congregation, that a hundred of them are not as bad. His gliſtering cloak of religion dazled all mens eyes; this was needful: Foul faults muſt have a cloak to cover them. The apoſtle Jude ſpeaks of ſome that go after Sarkos heteras, which may be underſtood, not only of that ſin mentioned, Rom. i. 27.—but of another ſort of fleſh, not to be named.

Here was a demonſtration proving evidently, that there is a God, viz. by the terrors of his conſcience. It is evident alſo, there is a devil that hurries men on into ſin. He had this expreſſion to two miniſters that came to ſee him in priſon, there was no temptation which the devil could propoſe to him, but he was capable to accept of it. It is evident alſo, there is either an explicit compact between ſome men and the devil; horrible ſins covered with religion bring utter deſpair at laſt. Deſperation is hell *in fieri*. Some men as well as devils are tormented before the time. Let us not count the leſs of religion, that 'tis made a cloak for covering ſin; let us beware that ſuch a man's fall prove not a neck-break to us; let us idolize no man for his profeſſion, or that he is of this or that perſuaſion, or of ſuch a party; let no man reſt in a bare profeſſion of religion. Men in compact with the devil may be aſſiſted both to preach and pray. The devil's ſervants are well rewarded at the laſt. Profeſſion and practice muſt

go together; a clinking profeſſion with an unbridled tongue is a vain religion. "Pure religion, "and undefiled before God and the Father, is, "to viſit the fatherleſs and the widows in their "affliction, and for a man to keep himſelf un-"ſpotted from the world."

Major Weir was burnt between Edinburgh and Leith, at a place called the Gallow-lee, on Thurſday the 14th of April 1670.

RELATION XXXVIII.

An apparition ſeen in a dwelling-houſe, in Mary King's Cloſe, in Edinburgh.

SIR, within theſe few years, there was one T. C. by profeſſion an agent about the ſeſſion-houſe, who about flitting time, was removing his furniture from a lower part of the city to an higher. One in the aforeſaid cloſe ſeeing his maid on the Saturday carrying ſome light furniture to ſuch a houſe, aſked her, if ſhe was to dwell in that houſe? "Yes, ſaid ſhe; for I am hired for this half-year." Her friend told her, "If you live there, I aſſure you, you will have more company than yourſelves. And after twice or thrice more going up and down, getting ſeveral informations anent the buſineſs, ſhe was perſuaded to tell her miſtreſs, ſhe would not tarry a ſervant in that houſe, it being haunted with a ſpirit or ghoſt, and gave her the ground of her intelligence.

The miſtreſs informed her huſband, deſiring him to forbear that houſe, leſt ſhe ſhould be affrighted even with apprehenſions: But he, out of a natural courage, and fortitude of mind, ſmiled at the relation, and reſolved to tarry, lodging there that very ſame night. To-morrow being the Sab-

bath-day, they went both to church in the forenoon, but in the afternoon he being indiſpoſed, fitted himſelf for a ſleep, his wife took the Bible, and at the head of the table near the bed, reſolved to ſpend the time in reading of the holy ſcripture, appointing the ſervant to go to church, which ſhe did, but came no more to the family.

As the miſtreſs was reading to herſelf, ſhe chanced to caſt her eye to a little chamber-door juſt over againſt her, where ſhe ſpied the head and face of an old man, grey-headed, with a grey beard, looking ſtraight upon her, the diſtance being very ſhort; at which ſight, ſhe endeavouring to awaken her huſband, fell in a ſwoon and fainted, and lay in that poſture till ſhe heard ſome of her neighbours open their doors after ſermon was ended; then ſhe told her huſband what was done, and what ſhe had ſeen, the apparition being evaniſhed; he pleaded it was ſome fancy, or deluſion of her ſenſes, and bade her be of good courage.

After ſupper, both being alone, the good-wife's fear ſtill continuing, ſhe built on a large fire, and went to bed. After a little time, the goodman caſt his eyes towards the chimney, and ſpied that ſame old man's head in the former place. He told his wife, who was like to fall into her former paſſion. He riſing, lighteth a candle, ſets it on the table, and went to his bed again, encouraging themſelves in the Lord, and recommended themſelves to God's care and protection. After an hour and more was ſpent thus, they clearly perceived a young child, with a coat upon it, hanging near to the old man's head. At which ſight, the goodman, Tom, flew out of his bed, and his wife after him. He taking her in his arms, kneeled down before the bed, and with ſervent devotion

they entreated the Lord to be freed from that temptation. He lighted a ſecond candle, the firſt being ſpent, and knocked upon his neighbours, but getting no anſwer, they both returned to their bed, where they both kneeled down and prayed, an exceſſive fear and ſweat being upon them.

By and bye a naked arm appears in the air, from the elbow downward, and the hand ſtretched out, as when one man is about to ſalute another. He then ſkipped out of his bed, and kneeling down, begged help from heaven. The arm had now come within its own length to him, as it were to ſhake hands with him, Whereupon he immediately goes to bed again, and at the opening of the curtain, it offered another ſalutation to him. The man and the wife embracing one another through fear, and ſtill eying the naked arm, they prayed the more earneſtly. But the cubit offering to touch him, he was in ſuch a conſternation and amazement, that he was as one diſtracted; but taking ſome courage from God, he boldly ſpake to it after this manner: "In the name of the living God, and of our Saviour Jeſus Chriſt, tell me why thou troubleſt my family? To my knowledge, I never wronged any man, by killing or cheating, but hath lived honeſtly in the world. If thou haſt received any wrong, if I can right thee, I will do my utmoſt for thee, but trouble me no more." Notwithſtanding of this, the arm and hand came nearer than before, ſtill after a courteous manner, with an offer of acquaintance. They fell to prayer again, both of them being drowned with ſweat, and in the mean time, they ſaw a little dog come out of that little room aforenamed, which after a little time looking about, towards the bed, and the naked arm, compoſed itſelf upon a chair, as it were with its noſe

in its tail to ſleep. This ſomewhat increaſed their fear. But quickly after, a cat comes leaping out from the ſame room, and in the midſt of the hall began to play ſome little tricks. Then was the hall full of ſmall little creatures dancing prettily, unto which none of them could give a name, as having never in nature ſeen the like.

It is not poſſible to narrate the height of paſſion and fear theſe two were under, having all the apparitions at once in their eye, which continued a long time. The honeſt couple went to their knees again within the bed; there being no ſtanding in the floor of the room. In the time of prayer, their ears were ſtarted with a deep, dreadful, and loud groan, as of a ſtrong man dying, at which all the apparitions and viſions at once evaniſhed, and, as the honeſt couple thought, they retired to the little room from whence they came, and the houſe was quiet.

After this, they both went hand in hand to the little room where the drink ſtood, and refreſhed themſelves therewith. After they had taken a ſecond draught, the huſband ſaid, "My dear, God hath made me this night to bear that which would have affrighted to death the ſtouteſt of them all." The day approaching, they dreſſed themſelves, and made no ſecret of it. But looking back upon what happened, they wondered, that none of them had wit to open the door, and to flee from the houſe, which had been eaſier done than to light the firſt candle. But they behoved to undergo this trial, having no power to eſcape it. And by this means, the goodman had the courage to dwell in the houſe after till he died; yet would never want ſome good fellows or others with him, concluding the worſt was over, as indeed it was.

A few weeks after, he on a Sabbath-day went

with his wife to Carſtorphine, a village two miles from Edinburgh, to hear ſermon. In the evening, he took ſome refreſhment there at a public inn; and ſtepping to the door to eaſe nature, he was inſtantly ſurpriſed with a vehement ſhivering and and trembling in all his joints. Coming from the end of the aforeſaid village, with a purpoſe to come home, he was accompanied with ſome crows flying above him, almoſt keeping pace with him till he came to Portſburgh, a part of the ſuburbs of the city, where they left him, and returned to their own lodging. "Theſe crows my dear (ſays he) do prognoſticate, that I muſt die ſhortly." He fell ſick of a pain in his head, with an exceſſive aiking. But before I go further on in this narration, I muſt make a viſit to the country.

A gentleman near Tranent, or in it, a town about ſeven miles from Edinburgh, whoſe agent this man was, in managing his law-affairs, and keeped his papers for that effect, had a ſingular kindneſs for Thomas, as he had for him. This gentleman being in bed one morning with his wife, his nurſe and a child lying in a trucle-bed near them, the nurſe was affrighted with ſomething like a cloud moving up and down the room, but not ſhaped as ſuch. She called to her maſter, and his wife, and awakened them. He ſeeing the cloud figured like a man, nimbly ſkipped over the bed, and drew his ſword; and going to bed again, laid it by his ſide, and recommended the family to God. For a time it continued in the foremention dark form, but anon they all ſaw perfectly the body of a man, walking up and down. The gentleman behaved himſelf more like a Chriſtian than a combatant. At laſt, this apparition looked him fully and perfectly in the face, and ſtood by him with a ghoſtly and pale countenance; at

which the gentleman with great courage ſaid to the ſpectre, "What art thou? Art thou my dear friend Thomas Coltheart?" (For ſo was the agent called.) "Art thou dead my friend? Tell me if thou haſt any commiſſion to me from Almighty God, tell it me, and it ſhall be welcome." The ghoſt held up its hand three times, waving and ſhaking it towards him, and immediately diſappeared. This was done about the very hour (as was gueſſed) of the agent's death.

The Sunday after his death, among many accompanying his corps to the common burial place, ſome of the town miniſters were there, and by chance a friend of his thanked one of them for his attendance; and ſaid, "Sir, it was a pity that ſome of you ſaw him not before he died." The miniſter aſked him, "If any remarkable thing was the cauſe of his ſickneſs? So much was told as gave the miniſter ground to make a viſit to his widow, who made him very welcome with tears in her eyes. After ſhe had compoſed herſelf, he prayed. Prayer being ended, ſhe began the before-related ſtory, and told it from the beginning. But when ſhe came to the dog's part, ſhe telling him, that he was juſt now ſitting upon the chair where the dog lay aſleeping, the miniſter riſes up, and taking the miſtreſs by the hand, "Come, (ſaid he) I have ſeen his chair, in the name of Almighty God, I will ſee his chamber too;" and ſo went into ſee the little room from which the apparitions came, and to which they returned; in which room ſhe gave the miniſter an account of what followed the dog. In the mean time a gentleman came in, whom ſhe knew by his voice, and running to him with great fervour, they embraced one another affectionately with tears. To make an end, this ſtranger was the gentleman to whom the ghoſt of the deceaſed huſ-

band appeared about Tranent, the very hour when he was expiring at Edinburgh. He told likewise, that that morning the ghoſt appeared to him, he was reſolved to attend the Duke of Lauderdale from Lithingtoun to Edinburgh; but this apparition diſcompoſing his wife, he could not. But with his firſt conveniency (he told her) he had come in to ſee her, and get an account of his being touched with what he ſaw at his houſe.

Theſe things coming to the Duke of Lauderdale's ears, as remarkable ſtories, he called for that miniſter, and had the ſame account of the particulars, before many of the nobility, narrated to him.

RELATION XXXIX.

An Apparition of a deceaſed Wife to her Huſband, at Edinburgh.

SIR, that which I narrated to you the other day, I have now ſent it under my hand, as a thing very certain and ſure. I knew a ſervant maid that ſerved a gentlewoman in the old Provoſt's Cloſe, as they call it, who was married to a butcher called John Ritchey, about twelve years ago. She lived about five years with him, and had four children to him, and then died. Within a few days after her burial, he went in ſuit of a young woman, courting her for marriage. He had a comrade of the ſame trade, to whom he revealed his intention, and deſired him to meet him at ſuch a houſe, near to the court of guard, down ſome cloſe or other, that he might ſee his new miſtreſs. The appointment was keeped. The two lovers ſat down together on a bed-ſide, and the comrade ſat oppoſite to them, there being a table between them, and a window or ſhot at the head of the

room, that gave them light, the close or wynd was narrow to which they had a sight. And while the two are dallying together in the bed, the other smiling at them, behold, while this man is casting his eye about the room, he perceived distinctly the body and face of the dead wife, in her clothes, looking towards them from an opposite window; at which this man, his comrade, rose up affrighted, saying to the other, "John, what's that?" Whereupon all stood up looking, and saw perfectly the buried woman lifting up her hands (as appeared) to take the dead-dress from her head, but could not reach it. The man threw the woman out of his arms, with a purpose to be gone quickly; but his comrade vowed he would not stir till he got something to comfort his heart; they got a little brandy, and then went away, not without wondering and fear. Upon this the man took sickness for three or four days, and his comrade coming to give him a visit, counselled him to delay, or wholly to desist from that purpose of marriage; but affection would not suffer him to forbear, and, though not fully recovered of his frenzy, he made a new address to his mistress: But, while he is putting on his shoes, his dead wife appears again in her ordinary habit; and, crossing the room in his sight, says, "John, will you not come to me?" and with that evanished. Upon this he took sickness again, and called for his comrade, and told him of this second apparition, who most freely entreated him to desist, or at least to delay. His sickness increasing, he died. About which time, he spoke of a third visit his wife gave him, blaming him as if he had too soon forgotten her, but did not tell it distinctly; and therefore his comrade could not be positive in it. He was buried within a month of his wife's decease.

One of the ministers of Edinburgh, who had

been acquaint in the house where she served, hearing some whisper of the apparition, sent a servant secretly to call for the man's comrade, who gave him a just and true narration of all that I have written. Adding, that he having seen the vision first, some told him he would quickly die, but he is yet living in the town, a flesher; the minister having married him to two wives since. The deceased wife's name was Helen Brown. I intended to have published another relation anent the devil's coming in the night-time, and knocking three several times at such a man's door, but I was desired to forbear.

Having no kindness for the Cartesian philosophy, I must fall upon it in the close, as I did in the beginning. I will not name nor cite the author, that maintains the following blasphemous opinions, though I may. 1st, That there is an infinite intelligible extention, which is God, in which we see all bodies. 2dly, This author makes Christ, the eternal Word, speak in the quality of a Cartesian philosopher. 3dly, He destroys altogether the providence of God. 4thly, He says, that God hath not made all things for his own glory. 5thly, That it was necessary that all men should be sinners, that there might be a diversity of glory. 6thly, Works done without grace are good works. 7thly, God is not the author of every good thing that is in us. 8thly, He destroys the authority of the scripture, and exposes it to be despised by the prophane. 9thly, The thoughts of Jesus Christ are the occasional causes of the distribution of grace. 10thly, God could have created spirits from all eternity. 11thly, All creatures are full of Jesus Christ. 12thly, He ruins the nature of sin by the idea which he gives of liberty. 13thly, That liberty is not essential to spirits. 14thly, A man transported by his passion

doth not ſin. 15thly, Every habit or paſſion, or temperament, which we cannot overcome, doth make the moſt ugly and enormous actions to be no ſins. And thence ſodomy, inceſt, murder, adultery, rebellion, witchcraft, are no ſins if they be habitual. Theſe are but a few of his blaſphemous and atheiſtical opinions. This philoſophy would pleaſe ſome now-a-days very well, that habituate themſelves in murder, in murdering ſome in their lodgings, and others on the King's highway, as is moſt unchriſtianly done by ſome. *O dementia! hucine rerum venimus?*

SOME

ADDITIONAL RELATIONS,

Which have happened in the

Shire of Renfrew, Towns of Pittenweem, Calder, and other places.

Concerning ſome Witches in the Shire of Renfrew.

IT was about the end of Auguſt 1696, Chriſtian Schaw, daughter to Schaw of Bargarran, in the ſhire of Renfrew, about eleven years of age, perceiving one of the maids of the houſe, named Katharine Campbel, to ſteal and drink ſome milk, ſhe told her mother of it: Whereupon the maid Campbel (being of a proud and revengful humour, and a great curſer and ſwearer) did, in a great rage, thrice imprecate the curſe of God upon the child, and utter theſe words, "The devil harle your ſoul through hell."

On Friday following, one Agnes Naſmith came to Bargarran's houſe, where ſhe aſked the ſaid Chriſtian, How the lady and young child was? and how old the young child was? To which Chriſtian replied, "What do I know?" Then Agnes aſked, How herſelf did, and how old ſhe was? To which ſhe anſwered, that ſhe was well, and in the eleventh year of her age.

On Saturday night thereafter, the child went to bed in good health; but ſo ſoon as ſhe was aſleep, began to cry, "Help, help;" and did fly over the reſting-bed where ſhe was lying, with ſuch violence, that her brains had been daſh'd out, if a woman had not broke the force of the child's motion, and remained as if ſhe had been dead, for the ſpace of half an hour. After this ſhe was troubled with ſore pains, except in ſome ſhort intervals. And when any of the people preſent touched any part of her body, ſhe did cry and ſcreech with ſuch vehemence, as if they had been killing her, but could not ſpeak.

Some days thereafter ſhe fell a crying, that Katharine Campbel and Agnes Naſmith were cutting her ſide, and other parts of her body. In this condition ſhe continued a month, with ſome variation, both as to the fits and intervals.

She did thruſt out of her mouth parcels of hair, ſome curled, ſome plaited, ſome knotted, of different colours, and in large quantities; and likewiſe coal-cinders, about the bigneſs of a cheſnut; ſome whereof were ſo hot, that they could ſcarcely be handled: One of which, Dr Briſbane, being by her when ſhe took it out of her mouth, felt to be hotter than any one's body could make it.

The girl continued a long time in this condition, till the government began to take notice of it, and gave commiſſion to ſome honourable gentlemen for the trial of theſe two, and ſeveral others concerned in theſe helliſh practices; (which I ſhall, for brevity's ſake, omit to mention) and being brought before the judges, two of their accomplices confeſſed the crime; whereupon they were condemned and executed.

Concerning the Witches of Pittenweem

PEter Morton, a ſmith at Pittenweem, being deſired by one Beatie Laing to do ſome work for her, which he refuſed, excuſing himſelf in reſpect he had been pre-engaged to ſerve a ſhip with nails, within a certain time: So that till he had finiſhed that work, he could not engage in any other; that notwithſtanding the ſaid Beatie Laing declared herſelf diſſatisfied, and vowed revenge. The ſaid Peter Morton afterward being indiſpoſed, coming by the door ſaw a ſmall veſſel full of water, and a coal of fire ſlockened in the water; ſo perceiving an alteration in his health, and remembering Beatie Laing's threatenings, he preſently ſuſpects devilry in the matter, and quarels the thing. Thereafter, finding his indiſpoſition growing worſe and worſe, being tormented and pricked as with bodkins and pins, he openly lays the blame upon witchcraft, and accuſes Beatie Laing. He continued to be tormented, and ſhe was, by warrant, apprehended, with others in Pittenweem. No natural reaſon could be given for his diſtemper, his face and neck being dreadfully diſtorted, his back prodigiouſly riſing and falling, his belly ſwelling and falling on a ſudden; his joints pliable, and inſtantly ſo ſtiff, as no human power could bow them. Beatie Laing and her helliſh companions being in cuſtody, were brought to the room where he was, and his face covered, he told his tormentors were in the room, naming them. And though formerly no confeſſion had been made, Beatie Laing confeſſed her crime, and accuſed ſeveral others as acceſſory.

The ſaid Beatie having confeſſed her compact

with the devil, and using of spells; and particularly her slockening the coal in water, she named her associates in revenge against Peter Morton, viz. Janet Corset, Lillie Wallace, and —— Lawson, had framed a picture of wax, and every one of the forenamed persons having put their pin in the picture for torture. They could not tell what had become of the image, but thought the devil had stollen it, whom they had seen in the prison.

Beatie Laing likewise said, that one Isobel Adams, a young lass, was also in compact with the devil. This woman was desired to see with Beatie, which she refused: And Beatie let her see a man at the other end of the table, who appeared as a gentleman, and promised her all prosperity in the world; she promised her service to him, and he committed uncleanness with her, (which she said no other had done before) and he put his mark in her flesh, which was very painful. She was shortly after ordered to attend the company; to go to one M'Grigor's house to murder him: He awaking when they were there, and recommending himself to God, they were forced to withdraw.

This Isobel Adams appeared ingenuous, and very penitent in her confession; she said, he who forgave Manasseh's witchcrafts, might forgive hers also: and died very penitent, and to the satisfaction of many.

This Beatie Laing was suspected by her husband, long before she was laid in prison by warrant of the magistrates: The occasion was thus, she said, that she had packs of wool coming from Leith to her, which she was to sell at Auchtermuchty fair; and they being longsome in coming to the market, he said, "It would not be in time to the fair." She desired him to go to the market; for she was sure her merchant would not fail her

He went off long before her; and when he came to the town, he found her before him, and two packs of very good wool, which ſhe inſtantly ſold, and coming home with a black horſe which ſhe had with her; they drinking till it was late in the night ere they came home, the man ſaid, "What ſhall I do with the horſe?" She replied, "Caſt the bridle on his neck, and you will be quite of him." And, as her huſband thought, the horſe flew with a great noiſe away in the air.

They were, by a complaint to the Privy Council, proſecute by her Majeſty's Advocate 1704, but all ſet at liberty, ſave one who died in priſon in Pittenweem. Beatie Laing died undeſired, in her bed, in St Andrews; all the reſt died miſerable and violent deaths.

RELATION XLI.

Concerning the bewitching of a Child in Ireland.

AT Antrim in Ireland, a little girl of nineteen years of age, inferior to none in the place for beauty, education and birth, innocently eat a leaf of Sorrel, which ſhe got from a witch, after ſhe had given the begging witch bread and bear at the door: it was ſcarce ſwallowed by her, but ſhe began to be tortured in her bowels, to tremble all over, and even was convulſive; and, in fine, to ſwoon away, as dead. The doctors uſed remedies on the 9th of May 1698, at which time it happened, but to no purpoſe, the child continued in a moſt terrible paroxiſm: Whereupon they ſent for a miniſter, who ſcarce had laid his hand on her, when ſhe was turned by the demon in the moſt dreadful ſhapes. She began firſt to rowl herſelf about, then to vomit horſe-dung, needles,

pins, hairs, feathers, bottoms of thread, pieces of glaſs, window-nails, nails drawn out of a cart or coach wheels, an iron-knife, above a ſpan long, eggs and fiſh ſhells. And when the wretch (I ſhould have ſaid the witch) came near the place, or looked to the houſe, though at the diſtance of 200 paces from the houſe where the child was, ſhe was in worſe torment, inſomuch that no life was expected for the child, till the witch was removed to ſome greater diſtance.

This witch was apprehended, condemned, ſtrangled, and burnt; and was deſired to undo the incantation, immediately before ſtrangling; but ſaid ſhe could not, by reaſon others had done againſt her likewiſe: But the wretch confeſſed the ſame, with many more. The child was about the middle of September thereafter, carried to a gentleman's houſe, where there were many other things ſcarce credible, but that ſeveral miniſters, and the gentleman have atteſted the ſame. The relation is to be ſeen in a pamphlet printed 1699, intitled, "The bewitching of a child in Ireland."

RELATION XLII.

Concerning the witch of Calder.

THE famous witch of Calder is not to be altogether paſſed by. This horrible ſlave of Satan was firſt ſuſpected by her neighbours, and then her horrible witchcrafts were found to the conviction of many, and direful experience of my Lord Torphichen's family.

She had a child died, which ſhe gave to the devil, not only the ſoul, but the corps without burying.

She put an incantation upon the aforeſaid honourable Lord's ſon, ſo that he was the terror as

well as the grief of the family. This child was in a room with his ſiſters, he told them he knew what was doing by others abſent; the daughters told their Lady-mother. I forbear to tell all I had from eye and ear witneſſes; but this one I cannot paſs. The ſon was tormented extremley, and at length his pedagogue ſitting up with him one night, and being ſleepy, he ſaw a flaſh of fire at the window: But thinking the child was aſleep, continued to watch more carefully; and, as he thought, in a little time the ſame fire appeared at the window; the child was awake in bed, and told him he had been at Torryburn in the time This child was ſeveral times taken away. He told the family when he was to be taken away at other times; and ſometimes, even then, tho' they waited on him, he appeared to be lifted up in the air, to be taken from them. This witch being taken to cuſtody, ſhe then diſcovered others who are all dead.

She was examined by the miniſter of the pariſh, and ſeveral others; but was butiſhly ignorant, and ſcarce knew any thing but her witchcraft. There was one day that this child was waited on when he was to be taken away, they kept the door and window cloſe; but a certain perſon going to the door, he made ſhift and got to the door, and was lifted in the air; but was catched by the heels and coat-tails, and brought back.

There were many and dreadful things happened to this child, which I forbear to mention, on account of the honourable family, and that it is too late, and in every body's head.

When the witch was examined about the corps of her child, ſhe ſaid the corps were buried; but the wright that made the coffin declared, that ſhe put nothing in the coffin but clouts. Then ſhe

ſaid, " The child being long pined, and all the fleſh taken off by the ſickneſs, it appeared but clouts; yet at length ſhe confeſſed, that ſhe gave the corps as well as the ſoul to the devil, which he ſaid he was to make a roaſt of. She with all her helliſh acomplices died in cuſtody, after they had confeſſed many amazing incantations, and horrible unheard of witchcrafts.

FINIS.